character indicated; and if not settled before the meeting of the Assembly, these questions will be sure to embarrass any subsequent action that may be taken.

The resolution by which the overture was sent to the Presbyteries was introduced by a preamble stating as the ground of its action that "in the opinion of many of our ministers and people, some forms of statement in our Confession of Faith are liable to misunderstanding and expose our system of doctrine to unmerited criticism." This raises the question as to what connection, if any, there is between the preamble and the resolution which follows, and whether a Presbytery may safely take action on the overture in view of such limitation of purpose as is expressed in the preamble.

According to the definition in Webster's Dictionary, a preamble is "the introductory part of a statute which states the reasons and intent of the law."

Bouvier's Law Dictionary gives the following definition: "Preamble—1. A purpose, an introduction or explanation of what is to follow—that clause at the head of acts of Congress or other Legislatures which explains the reason why the act is made—are also frequently put in contracts to explain the motives of contracting parties. 2. A preamble is said to be the key of a statute, to open the minds of the makers as to the mischiefs which are to be remedied and the objects which are to be accomplished by the provisions of the statutes."

This essential idea of a preamble is recognized by most of our State Constitutions, which explicitly prescribe that the purpose of every enactment shall be clearly set forth in its title. The practice of Congress is sometimes different, and it is one of the scandals of our national legislation that objectionable measures are passed under bills the titles of which indicate an entirely different purpose. Surely it is not desirable that our Church legislation should be characterized by a similar disregard of the purpose clearly set forth in the preamble of the resolution by which the overture on revision was adopted. In basing its action upon the opinion of many of our ministers and people that our Confession contains forms of statement that are liable to misunderstanding, it might fairly be inferred that the following resolution of inquiry related to objectionable forms of statement and not to modifications of doctrines contained in the Confession. But [illegible] *the discussion* and the action taken [illegible] the Presbyteries indicates that [illegible] forms of statement will not satisfy [illegible] of Revision. It is becoming more and more evident that it is doctrine and not the statement of doctrine which it is proposed to revise.

How far can Revision go under the overture now being considered? This is a most important question, and it is quite evident that in the opinion of many there is no limit to the range of the answers which may be returned to the overture. If so, then there is no limit to the action which may be taken by the next Assembly.

Under the circumstances, Presbyteries which would willingly vote to revise such clauses as that relating to elect infants and others which may be misconstrued, are in a most embarrassing position. If they vote affirmatively on the first question, they add to the sum total of Presbyteries desiring Revision; and no matter how they may define their vote, they have no assurance that the action of the Assembly may not go far beyond anything contemplated in the original resolution.

It may be said that the answer to the second question will limit the subsequent action of the Assembly, but the answers will be so varied that it will be difficult to formulate them and practically the answer to the first question will determine whether we are to have no revision at all, or a possible revision completely changing the doctrinal position of the Presbyterian Church. In the issue now before the Church, conservative men who would otherwise consent to a moderate revision must oppose the entire movement until its advocates learn that the definite purpose expressed in the preamble will be regarded by all fair-minded men as limiting the scope of the action which may be taken under the accompanying resolution.

Springfield, Ill.

THE DODS AND BRUCE CONTROVERSY.

The Glasgow committee of Free Church ministers and elders, which had been at work for some weeks, has sent to the daily papers a formidable indictment of Professors Dods and Bruce, and this document was submitted to a meeting of ministers and elders in the Christian Institute, and Dr. A. A. Bonar, chairman, and the College Committee called upon to act. It groups certain passages from the writings of Dr. Dods under the heads of Holy Scripture, the atonement, Justification, the Second Birth, the Divinity of our Lord, and the Resurrection of our Lord. First, and chief of all, Dr. Dods is charged with denying the orthodox doctrine of Inspiration, and with holding a theory of the Atonement at variance with that of Paul; and next he is accused of promulgating views regarding Christ's Divinity and Resurrection incompatible with Christianity. Under the third head there is said to be a marked omission of any explicit reference to the doctrines of Justification by Faith and of the imputation of Christ's Righteousness, and he is further charged with confounding Justification with Sanctification; under the fourth head it is suggested that he ignores the work of the Holy Spirit in regeneration; and under the fifth, grave exception is taken to sentences in the St. Giles' sermon, which seems to imply that one may be a Christian though not acknowledging the Divinity of Christ, and that there may be a Church of Christ, consisting of those who deny His Godhead. At the close the committee quoted the statement in the "Inaugural Address" of Dr. Dods, that all the essential doctrines in which the creed of the Confession is rooted are still held by the theologians of Scotland, "with a difference;" and the committee asks, "In view of the foregoing quotations, what is the amount of Dr. Dod's 'difference?'"

As to Dr. Bruce, a series of passages are extracted from his book on the "Kingdom of God," to show (1) that he regards the authors of the Gospels as not in all respects trustworthy—that it is a possible thing that the Evangelists have intentionally misplaced incidents in Christ's life in order to produce a false impression; that Luke may have "invented" narratives as settings for certain of the sayings of Jesus; and that "it may be doubted whether a real knowledge of the historical Christ be now possible." (2) That liberties are supposed by Dr. Bruce to have been taken with our Lord's sayings incompatible even with honest biographical writing, to say nothing of inspiration—that the Evangelists have added their own interpretation to the words of the Lord and represented them as actually spoken by Him; and that they have changed the character of the sayings of Christ to suit their own tastes. (3) That not only is there an insinuation of a doubt regarding the authorship of the Fourth Gospel, but its report of our Lord's teaching is depreciated as being very different from the original; but, as if intending to tear out the very foundations of the Christian faith, Dr. Bruce questions whether the Synoptists can be regarded as giving a perfectly trustworthy report of the sayings of Jesus; and that in treating of the motives of the Evangelists no reference is made to the promised guidance of the Holy Spirit. Other passages are cited, related to the Decalogue and the power which Jesus claimed to forgive sins, which in the opinion of the committee demand serious consideration.

Though the notes relating to Dr. Bruce are much shorter than the indictment against Dr. Dods, they are really of a much graver character and more likely to sustain a libel. The preparation of the documents was entrusted to two subcommittees—the one under the convenership of Rev. W. Findlay, of Larkfield, the other under Rev. Geo. Wallace, of Hamilton. The *Edinburgh Dispatch* says that "only a mere outline of the charges in the Glasgow indictment against Dr. Bruce is needed to show how formidable and far-reaching they are when compared with the Pentateuchal heresy for which Prof. Robertson Smith was compelled to walk the plank."—*Christian Leader.*

HAS CALVINISM IN THE PAST BEEN INJURIOUS TO THE CHRISTIAN CHURCH AND RELIGION GENERALLY?

This seems to me to be one of the causes assigned by those in favor of Revision of the Confession of Faith. The Revisionists say that "Calvinism as set forth in it has been hurtful to the Presbyterian Church." Is this true, or is it not? But what do we mean by Calvinism? Nothing more or less than Paulism, the doctrines taught by Paul in his epistles. And does not the history of the Church demonstrate the fallacy of such a statement that the Calvinism of the Confession of Faith has been hurtful to the Presbyterian Church? Have we not sufficient proof in every country, where the Presbyterian faith is acknowledged and established, and Calvinism understood and appreciated, to to remove this slur from the Confession of Faith? For instance, did not the learned Jonathan Edwards preach pure Calvinistic doctrines in New England; and who will say that his preaching was in the least injurious to the Church of Christ? And did not those eminent divines of Scotland, still held in veneration by all theologians, Chalmers, Candlish, Buchanan, and many others, who did so much for the cultivation and promotion of the moral and spiritual condition of that country, preach Calvinistic doctrines? And not to go from our own land, who can read the lectures of that great and good man, Dr. Hodge, of Princeton, who discourses strong and pure Calvinism, and change and injurious influence on them? Did these and others like them injure the Presbyterian Church in their own land by their preaching Calvinism as found in the Confession of Faith? Not only have we such examples from the past, we have many bright ones for the present. Can we find a more Calvinistic preacher of the present day than the celebrated Mr. Spurgeon; and who can deny the widespread influence which he has exercised by voice and pen, in favor of pure religion? Another example we have in one distinguished on both sides of the hemisphere, in the person of the far-famed pastor of the Fifth Avenue Presbyterian Church—Dr. John Hall—is he not notable for his sound Calvinistic preaching? And yet who has done more in furthering the interests of the Presbyterian Church? I am glad to see how nobly he has defended the Confession in his own Presbytery of New York.

It is not necessary to multiply examples of the most eminent men in the Church, both past and present, who have tenaciously held and preached the doctrines of Calvinism, believing them to be founded on and agreeable to the Word of God. How strange, then, there should be a desire on the part of some, who have subscribed to the Confession, to have eliminated therefrom every trace of that Calvinism which has in the past been so effectual in keeping the Presbyterian Church so pure; and now to make it thoroughly Arminian, so as to be able to receive the rankest of that particular belief.

My object in referring to this special subject, is that more light may be thrown upon it by others, so that any who are in darkness upon the question—what Calvinism and Calvinistic preachers have done in extending the boundary line of Christ's kingdom, and in keeping the Church in harmony with God's Law—may be so enlightened as to be found subscribing to those doctrines and principles in our Confession of Faith, so dear to the hearts of good men of the past, and still to not a few of the present.

May the number of the defenders of our Old Confession, so venerable for her antiquity, and so useful in the past in shutting out all opposed to the holy doctrines she has always inculcated, increase. May their number be legion, and their effort be successful in keeping our Confession of Faith pure and intact.

A. B.

Boston, Mass.

NO TIME FOR REVISION.

BY REV. M. C. BAILEY.

Whatever may be said either for or against Revision the present seems to be a most unfortunate time to discuss the question. Everybody knows that the end of the year is the time when people think about reforming their lives. This feeling is greatly intensified at the close of a century. What a harvest we expect to see in the year 1900! What a grinding of spiritual blades; what a preparation of spiritual machinery we had hoped to see in the years preceding that season!

Does it not look like a trick of the Prince of Darkness to call off the attention of the Church from the main work of saving souls just now? Why could not the General Assembly have said to the Revisionists, what Nehemiah said to Sanballat and Geshem, "I am doing a great work so that I cannot come down." If all should go smoothly—which we seriously doubt—it will take the most of the coming ten years to settle the war of wordy words and doctrinal opinions. Then when the harvest is on us we shall be poorly prepared for business.

Fairchance, Pa.

THE NEW ENGLAND DEPARTMENT.

Rev. J. LOUGHRAN SCOTT, D.D., Editor,

BOSTON, MASS.

Adaptation of Presbyterianism to the Masses.

BY REV. WILLIAM ADAMS, D. D.

Address delivered at the Presbyterian Centennial at Atlanta, Ga., —.

It has been ever the policy of our Church that its ministers must be educated men, and that there must always be among them a class of deeply learned scholars. But while that is so, the Church has ever recognized the fact that learning must be subordinate to religion; that personal piety, deep, ardent and practical, with soundness of theological views, cannot be dispensed with. In other words, piety, orthodoxy and learning are essentials to the ministry of our Church, in order to meet the necessities of the masses.

That this is a sound and safe policy, will be at once conceded, when it is remembered that what we have been calling the "masses" are neither the criminal, nor the ignorant classes. The masses are at school, and have been there and will continue to go there. The masses are not the classes—they are the bone and sinew of the community; the masses are at work; the masses are at Church on Sabbath; their children are attending our Sabbath-schools. Some of the classes are absent, but the masses are there.

To meet the needs of the classes, we must have home missionaries, mission chapels, evangelists, and the like. To meet the needs of the masses, we must have educated and consecrated pastors. These, thank God, our Church has provided, and the history of their work shows their adaptation to their calling.

From what has now been said, it will appear that we have no desire to change either the principles or polity of our Presbyterian Church. But, while that is so, we cannot refrain from saying, that a Church so grandly adapted to its great end, and so richly endowed with consecrated talents and learning, ought to come up—and must come up—to a higher measure of usefulness and power than it has done.

One of the trusts which the Presbyterian Church, the world over, has ever accepted, is the defence preservation and conservation of the Sabbath. It is greatly to be feared that we are now relinquishing our God-given heritage in this regard.

The Sabbath is the workingman's day of rest, and so long as our Church insisted that he should enjoy its hallowed privileges, it had his gratitude. I do not say we have entirely retrograded here, but our voice is faint, and our protests feeble, in comparison with what they have been. Here, let me insist, we must again put on strength.

This want of the masses must be met, not by seven days of toil in every week, but by that God-given rest of mind, soul, and body, so necessary to healthful Christian life. Let not our pulpits be weak here; let not our voices falter, nor our message fail. Already the secular press, and the ubiquitous railway have almost robbed us of our Sabbath. Let us compel them to restore it. All the traditions of our Church demand that we elevate the tone of our people on this subject, and also that we shape and guide the sentiment of the public upon it. This we are fully competent to do—have done in the past, and can do in the future.

Finally, the testimony our Church has always borne against that conformity to the world which is forbidden in the Scriptures distinctly sets forth her claim to be the Church of the people, as well as the Church of their Redeemer. It is no small cause for gratitude that our Church has taken this position, and not only taken it, but that she still maintains it, because we fear we see a tendency to pander to the vitiated tastes of that semi-religious class who are carried away into the vortex of frivolity, under dull stagnacy in the pulpit, a class whose mere pretentions to devotion, at certain so-called holy seasons, gloss over their futile attempt to render service to both God and mammon.

For this sentiment our Church has no toleration. While patient and gentle towards the thoughtless and erring, she fearlessly draws the line between herself and the world. She sees the world as it is; sees that it is in the arms of the wicked one; sees that the black flag of Satan waves high over many a spot around her, that his battallions commanded by chief spirits of evil hold many a fort in which they command with advantage. There are the school masters and drill masters of various tribes of sinners. There are billeted some of the most select troops, gloating over the ruins of their victims. The Church knows that her children "wrestle not against flesh and blood only, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," and she therefore knows that there can be no compromise either with the world itself or with the god of this world. She is, therefore, at open war with both—with the world, that she may conquer and take it prisoner for Christ, and with the devil, that she may finally bruise him under her feet. She waves a banner—it is the Gospel. The device upon it is a cross; the inscription is "Salvation." The weapons of her warfare "are not carnal, but mighty through God to the pulling down of strongholds." Under this banner of Christ the weakest and faintest-hearted may be victorious, and while some are borne along in the tumult, others, thank God, are pressing to the front amid the clash and ring of arms. No compromise, no quarter. The enemy of God and man must be defeated. This is the high mission to which our Church is summoned, and the glorious work that lies before her. She is able to do it; well able, better able, we believe, than any of her sister Churches.

When the gallant Nelson engaged the fleets of France at the battle of Trafalgar, you remember the pregnant sentence, to which he gave utterance, "England expects every man to do his duty." It fell like a magic note on every ear. It thrilled the breast of every hero—"England expects," as if Nelson had summoned to the scene the millions of his countrymen, and as if each sailor was to realize that a nation's eyes were upon him! Breathed there a soul among that heaving fleet, those words moved not, fired not, to deeds of noble daring? That sentence was a mightier weapon than those which convulsed the elements during that dreadful conflict.

'Tis thus with us to-day. Heaven expects, and angels wait, to witness that we do our duty. The battle is now on. Our fathers fought and fell, but won in it. We, too, shall win, though we, too, may fall. But Christ shall have the world, and our Church shall help to win it for him.

—We regret to learn that the parsonage of Rev. J. G. Cameron at Souris, P. E. Island, was burned to the ground on the night of the 12th ult. The cause of the fire is unknown. The principal part of the furniture was saved.

—The Boston *Pilot* says: "The confirmation by the United States Senate last week of Gen. Thomas J. Morgan as Commissioner of Indian Affairs, and the Rev. Dr. Dorchester as Superintendent of Indian Schools, was a foregone conclusion. Let American Catholics remember, gratefully, however, the eminent non-Catholics, as Senators Jones, Vest, Ingalls, Pierce, Plum and Davis, who stood manfully with them in protest against the appointment of these officials whose bigoted and un-American beginning of administration and whose impracticable educational schemes presage no good to American or to the Indians." It may be well for American Protestants also to remember the same "eminent non-Catholics" statesmen.

—If a doctrine is Biblical, there remains but one thing to those who believe the Bible true—that is, accept it. Honesty ever denies the right to admit the premiss and reject the conclusion. Liberal Christianity long ago saw the force of this, and took issue with revelation itself. The radical Unitarian will admit that the Bible teaches certain objectionable doctrines, but escapes their obligation by denying the infallibility of Scripture. This method has at least the merit of being understood. It is vastly preferable to the Evangelical subterfuge that concedes the inspiration of Scripture, and then denies every inference not in harmony with its own personal sentiment.

—The desire to adapt revealed truth to natural conditions leads to more false theology than all other causes combined. It is a fault by no means new, and one that no reason can suppress. Whose wife shall the widow of seven husbands be at the resurrection? Or how can this man give us his flesh to eat? These are the same old interrogation points pushing themselves up through every age into the face of God. Believe only what we can measure by the inch-rule of reason, and no credentials are accepted that bear not the seal of humanity. The result is that rationalism, not faith, practically shapes our belief. We walk by sight, and where we cannot see declare that no path exists.

—Foreordination finds its strongest argument not so much in written revelation as in the experiences of daily life. That it lies in the past no one disputes, and what is the past but the future grown old. The pages of yesterday no more contain his purpose than do the uncut leaves of to-morrow. This truth, like God Himself, cannot be imprisoned in creeds or dogma; it transcends limitations and becomes man's most constant friend. The world offers nothing adequate to its worth. It is the Christ Angel that meets us on the border land of despair; the one star that comes out when all are clouds and night. Men may abuse the doctrine, distort it, lie about it; but what matters all this with the essential fact? Astronomers once said that the earth stood still while the sun and stars kept pace about it. They preached it from their platforms and wrote it in their books, but the earth moved right on for all they said or did. So with foreordination, it may slay the will and transform man into a machine; be it this and more, still the desire to be led of God remains natural to the human heart.

—No amount of orthodoxy can take the place of generous, [illegible] service. The priest and Levite who passed [illegible] poor fellow, wounded by the way-side, were more orthodox than the Samaritan; but oil, not creed, bandaged flesh, and inns, not ritualism, afford [illegible] shelter. Why did not the priest with his theology show Samaritan works? That would have been a complete humanity; as it was, both priest and Samaritan lacked an essential to completeness.

Personal.

Cards are issued for the marriage of Mr. John Gilchrist and Miss Huntington, daughter of Prof. Huntington, at Auburn, March 5th. Mr. Gilchrist is an elder in the South Boston Church and of the well-known firm of R. & I. Gilchrist.

Rev. Mr. Claggett continues revival services another week at Columbus Avenue.

Rev. Gordan Mackay closed his pastorate at Newport, February 23d. Mr. Mackay has been with this Church since its organization and leaves many friends in his old field.

Rev. J. H. Ralston has received a call from the Church at Hobart, N. Y. He is reported to have accepted, but of this we have no positive knowledge.

From the Churches.

Lynn.—We looked in on this mission last Wednesday and found a very prosperous fair in progress, "for the building fund of the First Presbyterian Church." The hall is already crowded and new quarters must be sought. With a Church building and the return of Mr. Adams after his graduation this would be a self-sustaining Church almost from the first.

—The Fall River *Herald* says: "The Rev. John Brown was happily surprised Sunday morning on entering the pulpit at the Globe mission house. Without any previous hint to their pastor, the young ladies of the mission had purchased a large, handsome and costly pulpit Bible and there, before the pastor's astonished eyes, it reposed on a handsome garnet cloth or mat, purchased for this special purpose and on which were appropriate emblems. In the Bible was also found an envelope well filled with dollar bills and containing the following note signed by Annie Tilton and Isabel Pearson: "Rev. sir—We and a few friends, wishing the prosperity of the Globe mission, here present a Bible, hoping you, sir, will pardon the liberty. We hope it will prove as happy and as prosperous as we wish it. Balance of money use for chairs. With best wishes for your success." Mr. Brown says the mission is in a very prosperous condition, and that seventy chairs have already been purchased.

THE SOUTHERN DEPARTMENT.

Rev. J. M. P. OTTS, D. D., LL.D., Editor,

GREENSBORO, ALA.

A Hymn.

[The following hymn, by the late Dr. Hatch, says the *Guardian* has never before been published.]

I dare not hope that Thou wouldst deign to come
And make this lowly heart of mine Thy home:
And Thou wouldst deign, O King of Kings, to be
E'en for one hour a sojourner in me:
Yet art Thou always here to help and bless,
And lift the load of my great sinfulness.

I dared not ever hope for such a Guide
To walk with me my faltering steps beside,
To help me when I fall, and, when I stray,
Constrain me gently to the better way;
Yet art Thou always at my side to be
A Counsellor and Comforter to me.

I do not always go where Thou dost lead,
I do not always Thy soft whispers heed,
I follow other lights, and, in my sin,
I vex with many a slight my Friend within:
Yet dost Thou not, though grieved, from me depart,
But guardest still Thy place within my heart.

Dr. Hoge's Anniversary.

The commemoration, on the 27th ult., of the forty-fifth anniversary of Dr. Moses D. Hoge's pastorate in the Second Presbyterian Church, Richmond, Va., was a splendid ovation.

Beginning in his own Church, the movement received the cordial support of all the Churches. Instead of being local, it became general. Baptists, Episcopalians, Methodists, and all, joined in the desire to congratulate Dr. Hoge and to say to him in what high estimation he is held and what a warm place he has in the affections of the community.

The programme of exercises included addresses at Mozart Academy of Music (the largest public hall in the city) and banquet and reception in the lecture room of his Church. The buildings are but 400 yards apart.

On the stage of the Academy were 200 chairs placed. These were occupied by the clergy and their ladies, members of the choir, and especially invited guests.

Nearly all the ministers of Richmond and Manchester were present, Rabbi Harris being of the number.

Hon. William Wirt Henry, one of the officers of the Church, on behalf of the Committee of Arrangements gracefully and concisely announced the object of the meeting and presented the Rev. H. C. Alexander, D. D., of the Union Theological Seminary, Prince Edward county, Va., who led in prayer.

Resolutions of the Presbyterian Pastor's Association, were presented by Rev. Mr. Turnbull, pastor of the Old Market Hall Mission.

The resolutions gave hearty expression of the Presbyterian ministers of their appreciation of Dr. Hoge's labors.

Gov. McKinney, Dr. John Hall, of New York, Bishop A. W. Wilson, of the M. E. Church, Hon. J. L. M. Curry, Bishop Randolph, of the Episcopal Church, Rev. Dr. R. P. Kerr, delivered addresses. Dr. Hoge followed. Immediately after the exercises at the Academy Dr. Hoge and his family and guests from a distance drove to the Church, and were escorted to the lecture room, where an elaborate supper was served very handsomely to them previous to the reception. During this time the crowded church was entertained by an elaborate sacred concert.

The immense throng of friends from the church were invited into the lecture-room 300 at a time, and were there cordially received by Dr. Hoge. The gentlemen and ladies of Dr. Hoge's Church, knowing that the subject nearest his heart was the Old Market Mission, determined to make the occasion one of unalloyed pleasure to him and presented him with $8,000 which had been raised with which to build a Memorial chapel in the vicinity in which he has labored so long and successfully among the poor, and his pleasure and gratification as well as complete surprise, were most delightful to his people.

A few of his lady parishioners presented him with an elegant watch, and others attested their affectionate interest by presents of handsome easy-chairs, solid silver bowls, knives and forks, spoons and cups, china and glass, and many other things of value and use, and the labor of loving hearts and hands brought their best efforts and gave them with tears of grateful affection to him who has baptized, married, comforted, and buried children, parents, and grandparents in his flock through succeeding generations.

There was never, says *The Despatch*, whose report we have used, in this community a more genuine nor liberal outpouring of affectionate regard than has been exhibited toward this friend of many, whom all unite in wishing many years more of health and peace and usefulness.

The senior editor of THE PRESBYTERIAN JOURNAL was favored with an invitation to attend. Unable to do so, it affords him special pleasure to give this account of it, and to send to Dr. Hoge, with whom he has had the most delightful Committee associations, his congratulations and his prayers that many years may still remain to a pastorate that has already been so remarkable.

In the Pews.

When it has become the habit of a man entering a church to march straight to the pulpit, and then to sit down and look at the congregation, it seems odd and strange to be met at the church door, to be politely asked if you want a seat and then to be ushered into a pew and find yourself looking at the minister. It is a pleasant change, however, from feeding to being fed, from leading the worship of others to be led by one who knows how to pray, to have the Scriptures reach your ear through another's voice, to hear the hymns read and to be preached to, by one who believes that men need the gospel of Christ for earth and heaven. This is one of the privileges of a vacation.

I have recently heard four different ministers, each unlike the other, in look, manners, and mode of presenting the truth and from each heard the same blessed words of life with no uncertain sound. "What a privilege it is," I have kept saying to myself, "to hear the Gospel, to be able to attend Church Sunday after Sunday and be addressed upon the bright themes possible for human conception, and to be gaining some new and deeper views of the kingdom of heaven, and the glory of its King. For, never have I heard a sermon preached or the Bible read without learning something new." I said also to myself "if ministers only knew what good they might do by reading the Bible as it ought to be read, they would try to learn how to read, and would pray God to help them read. And if they know what harm they do by reading it irreverently, monotonously and without feeling, as if it were only a necessary form they would repent of their sins, if perhaps that thoughtlessness might be forgiven. Why, indifference here is profanity.

I saw some ministers looking off from the Bible as if it were one of their own sermons which they were delivering, then looking down again, bobbing their heads up and down like a chicken drinking water; and just so with the hymns. At first, it made me laugh internally, and then regret took the place of mirthfulness. I ventured to guess that there was more than one boy and girl in the congregation who were counting the number of times that that head went up and down and who would remember it better than the text and speaking of it at home.

One of the ministers began by quoting from Drummond, Darwin, Herbert Spencer and Ruskin, and then went on and preached a plain, practical sermon that had nothing to do with the introduction. I wanted to tell the good brother to let those big names alone in his sermons, and talk about Paul, John and Christ, but I did not do it. Perhaps he will see this and do better.

I was more convinced than ever, if possible, that the deep spiritual themes of the Bible receive the best attention and give the most satisfaction to saint and sinner. A congregation wants food, not fun; light from heaven, not fireworks from earth; a "thus saith the Lord," not a thus saith the man; truths that take hold on eternity, not subjects of transient and ephemeral interest. I am more positive, too, in the opinion that there never was so much good preaching in the world as there is to-day, and that the Presbyterian ministry stands in the front rank of the great army of those whose weapon is the Sword of the Spirit, the Word of God. T. Dr.

THE Presbytery of West Hanover will meet in the Waddell Church, April 1, 1890, at 8 p. m. Waddell is at Rapidan Station, Orange county, Va., on the Virginia Midland railroad. In the cemetery belonging to this Church rest the remains of Rev. James Waddell, D. D., who, was so graphically described by Wm. Wirt, as "the blind preacher." His home was not far from where his body now lies. On February 11th, Rev. A. A. Little was received by the Presbytery of West Hanover from the Presbytery of Atlanta, and will take charge of his former church at Gordonsville. February 24th the pastoral relation of Rev. R. A. Robinson with the Cove Church, Albermarle county, was dissolved by the Presbytery of West Hanover, and he was dismissed to East Hanover Presbytery, expecting to take charge of the Colley Memorial Church, in the City of Norfolk. Rev. R. R. Howison expects soon to take the oversight of the Orange Court House Church.

THE catalogue of Union Theological Seminary, Virginia, for the session of 1889-90, shows about eighty acres of land, five residences for professors, a main building, which contains a handsome chapel, lecture rooms and dormitories; a spacious annex, including a steward's hall, a superior library building, a gymnasium, and endowments which state that more than 900 students in all have received instruction since its establishment sixty-six years ago. The number now in attendance is seventy. Of these twenty-nine are from Virginia, thirteen from North Carolina, eight from Kentucky, three each from Arkansas, Mississippi, Tennessee and West Virginia; two each from Louisiana and Texas, and one from each of the States of Alabama, Florida, Georgia and South Carolina.

Schaff vs. Schaff.

When men cease to be historical and judicial and become destructive advocates, how they sometimes forget themselves! Dr. Schaff, in his attack upon our Confession, asserts that it teaches infant damnation. He says, in his new brochure on the present controversy, ("Creed Revision," p. 17:) "The term 'elect infants' in Chap. X:3 *plainly implies*, in the Calvinistic system, 'non-elect' or 'reprobate infants.'" But as a calm historian he wrote (in his "Creeds of Christendom" 1,795:) "The Confession nowhere speaks of reprobate infants, and the existence of such *is not necessarily implied* by way of distinction, although it probably was in the minds of the framers, as their private opinion, *which they wisely withheld from the Confession.*" Again, *The Evangelist* reported him as saying in New York Presbytery:

> "The passage so often quoted about Jacob being loved and Esau hated, had nothing to do with their eternal salvation. That word translated 'hate' means rather 'to like less,' 'to estimate below,' and not to hate as we mean hate; as we are commanded to hate father and mother—not really to hate them, but to love them less than Christ."

But as an exegete he says in his commentary on the passage (Rom. 9:13), published a few years ago: "The word hated seems *'harsh,'* and hence some explain it as 'love less' making the whole passage to mean 'I preferred Jacob to Esau.' But . . . *this explanation is not allowable.* The historical dealings of God with Esau (and with Edom also) indicate not less love, but the deprivation or absence of love, to say the least." He adds: "God hates the evil on account of the evil that they do or will do in opposition to His will." And so the "hard" or "harsh" things are really found in the Bible, and Revision must extend over to that. By the way, one of the allegations that were made in the New York Presbytery in November was that among the proof-texts appended to the Confession, "Jacob have I loved, but Esau have I hated," was quoted eight times. This was taken up and is still on the rounds. *The Evangelist* of last week editorially repeats it, thus: "Dr. Van Dyke startles us by telling us, not what he finds in the Confession, but what he *cannot* find in it, viz.: among its proof-texts he looks in vain for those which contain the very marrow and essense of the Gospel, while it repeats 'Esau have I hated' no less than six or eight times!" We have read through the proofs on a special tour of investigation, and we can find that text only once quoted (and once referred to). Will some Revisionist friend also read the whole and tell us if he can find any more of those eight and where? If all try and fail to find then the reading will at least show as "hard" things in the Bible texts as in the Confession.

The Family.

EDITED BY AUNT BERTHA.

TALKING OVER SCHOOL DAYS.

BY MRS. E. M. DUMAS.

Do you remember, Maud, the days
We went to school together?
Merrily trudging night and morn,
Through fair or stormy weather;
Determined that whate'er the day
We never would be tardy,
Perhaps our "roughing it" while young
Is what makes us now so hardy.

I don't know when, until to-night,
I've thought of those school hours;
But seeing you revives old times
As dew revives the flowers;
And those school days come trooping back
So real before my sight,
That I, in fancy, live again
With you at school, to-night.

Those old school mates! I seem to see
Their smiles, and hear the voice
Which more than any other, made
Your maiden heart rejoice!
Our favorite spot, the quiet nook
We chose wherein to play,
I see, and scarce can realize
The years you've been away.

Well, Maud, there are many changes
'Mong the friends you used to know;
The graves of some have felt the chill
Of twenty winters' snow.
Those who remain, begin to bend
Beneath the weight of time;
There are streaks of silver in your hair,
There's no brown left in mine.

We have known grief, but not so deep
As some—ah yes, I know
Your widowed heart is mourning now
In bitter, bitter woe.
But you remember Mary Lane,
That gentle, studious child;
Her life to-day is deep engulfed
In trouble's billows wild.

Poor Mary! worse than widowed!
For her husband, bound to drink,
Is rushing fast to ruin,
Even now has reached the brink;
Caring naught for her whose loving prayers
For him to Heaven ascend.
We have no such griefs to carry
To that everlistening Friend.

Gay Harry Ward, the merriest lad
In all that merry school,
Whose only aim was pleasure, and
Who never kept a rule
If he saw a way to avoid it—
You'll think it scarce can be—
Has settled down, and has become
A sober, staid D. D.

And our dear old professor, Maud,
The kindliest of men;
As genial and lighthearted, as
A little boy of ten;
He entered into children's sports
With such a boyish zest,
He won the children's hearts and gave
His mind and body rest.

You remember how he whipped you, Maud,
Upon your tenth birthday;
He gave you just one little stroke,
Then flung his whip away,
You said it wanted nine more strokes
To make your age, and then
How gravely he reminded you
That one and naught make ten.

The day that knows no twilight
Has been his for many years;
The reward of righteous living,
The life that knows no tears,
We whom he knew as children,
And taught with tender care,
Ere many years have passed away,
I trust, will meet him there.

While sitting here to-night, Maud,
And talking o'er the past,
Those days seem only yesterday,
The years slip by so fast;
But children, such as I was once,
Come lovingly to me,
And with lisping tongues say, "Grandma"
And climb upon my knee.

Time flies more swiftly every year,
It cannot now be long
Ere we shall join those gone before,
In their thanksgiving song
Then let us pray while yet we may,
That all may be forgiven,
That all our school may meet again
A merry band in Heaven.

BENNIE.

BY ERNEST GILMORE.

He was only ten, and small of his age, but he was a hero, and fought his battle and died a victor before his eleventh birthday. Like many other dying mothers, Bennie's had left this message: "Take care of father;" and Bennie had answered, "I will, mother."

And he kept his promise. The gaunt wolf of poverty was always lurking near the threshhold of the desolate room which Bennie called "home." But the brave child would not allow him to enter. He could not do much, but he fought him off with all the strength he possessed. He helped a larger boy sell papers whenever he could get away from watching his father; he did errands; he held horses; he sold apples for the old woman who had the corner-stand; in fact, he did "what he could" and trusted God for the rest. In winter's cold or summer's heat he was always to be found at night in the vicinity of a saloon which his father visited. Whether it was eight or nine or ten or eleven o'clock when his father reeled out, the faithful child was always ready to lead him home safely. His reward was usually curses, sometimes blows, but Bennie did not murmur; he would keep his promise whatever his father chose to do.

When Thomas Dunn, Bennie's father, was sober, he seemed to care for his little boy—once even going so far as to put a hand gently upon his head and say, with a half sob, as if realizing the child's neglected condition, "Poor boy! poor little Bennie!" But Thomas Dunn's sober intervals were getting rare.

Bennie, weary and heart-broken, began to fear that the wolf *must* cross their threshold, for it took all of his time now to "take care of father." He was always staggering around somewhere or stumbling over something; he seemed to need Bennie every moment. One day, as the two were crossing the street, the staggering man fell, and Bennie's full strength was used to pull him to pull him to a place of safty. In another moment Bennie's feet were crushed out of all shape as two runaway horses drawing a heavy carriage trampled over him. He was picked up gently and taken to a hospital, whither his sobered father followed him.

Terrible days followed—days of physical agony to Bennie, days of mental torture to his repentant father. One evening, just at dusk, Bennie opened his eyes in which the light of reason once more shone. A look of wonder was in his patient face. In the gloaming he could see the hospital surgeon sitting beside him. What did it mean?

"Why am I here?" he asked, his voice faint and trembling.

"You were injured, my boy, and we had to perform an operation," answered a gentle voice.

"What was the operation?" his voice trembling with fear.

"Your feet were amputated, my poor child."

"Cut off, sir, do you mean?"

"Yes—cut off."

"Oh, sir, what will become of father? I promised mother I'd take care of him, and—and"

"Don't think about that now, Bennie," said the surgeon, his voice shaken with sobs.

"But I *must* think about it, sir; father'll be under the horses' feet an' mebbe be killed, an' he ain't ready to die. Couldn't I have crutches, sir, an' go an' find father?"

Some one whom he had not noticed in the dusk was kneeling at the foot of his bed; the person now crept nearer, and a voice shaken with sobs said, "You don't need the crutches, Bennie lad; father's here, and he'll never leave you."

It was even so; over the faithful child's crushed feet the dissipated father had found his way to the *cross.*

Bennie died that night. His last words, looking up with a beautiful smile, were, "Mother! oh, mother! I kept my promise; I *did take care of father.*"—*St. Louis Presbyterian.*

DO THY BEST.

Though the majority of people never rise above mediocrity, this is no excuse for slighting one's work or for doing nothing at all. The injuction to all is to act, and anything worth doing at all is worth engaging all the energies of the doesr; and he who conscientiously attempts the highest, and labors the best he can, gains in the action a satisfaction that is his highest reward. Not only is this true, but it is usually the same kind of labor that leads to prosperity. A young painter was directed by his master to complete a picture on which the master had been obliged to suspend his labors on account of his growing infirmities.

"I commission thee, my son," said the aged artist, "to do thy best on this work. Do thy best."

The young man had such reverence for his master's skill that he felt incompetent to touch canvas which bore the work of that renowned hand.

But "Do thy best," was the old man's calm reply; and again, to repeat solicitation, he answered "Do thy best."

The youth trembling seized the brush, and kneeling before his appointed work, he prayed:

"It is for the sake of my beloved master that I implore skill and power to do this deed."

His hand grew steady as he painted. Slumbering genius awoke in his eye. Enthusiasm took the place of fear. Forgetfulness of himself supplanted his self-distrust, and with a calm joy he finished his labor. The "beloved master" was borne on his couch into the studio to pass judgment on the result. As his eye fell on the triumph of art before him he burst into tears, and, throwing his enfeebled arms around the young artist, he exclaimed, "My son, I paint no more!" That youth, Leonardo da Vinci, became the painter of "The Last Supper," the ruins of which, after the lapse of three hundred years, still attract annually to the refectory of an obscure convent in Milan hundreds of the worshippers of art.

TRUTHFULNESS.

Two country lads came at an early hour to a market town, and, arranging their little stands, sat down to wait for customers. One was furnished with fruits and vegetables of the boy's own raising, and the other supplied with clams and fish. The market hours passed along, and each little merchant saw with pleasure his store steadily decreasing, and an equivalent in silver bits shining in the money cup. The last melon lay on Harry's stand, when a gentleman came by, and placing his hand upon it, said:

"What a fine large melon! What do you ask for it, my boy?"

"That melon is the last I have, sir; and though it looks very fair, there is an unsound spot in it," said the boy, turning it over.

"So there is," said the man; "I think I will not take it. But," he added, looking into the boy's fine, open countenance, "Is it very business-like to point out the defects of your fruit to customers?"

"It is better than being dishonest, sir," said the boy, modestly.

"You are right, little fellow; always remember that principle, and you will find favor with God and with man also. I shall remember your little stand in future. Are those clams fresh?" he continued, turning to Ben Wilson's stand.

"Yes, sir; fresh this morning. I caught them myself," was the reply, and a purchase being made, the gentleman went away.

"Harry, what a fool you were to show the gentleman that spot in the melon! Now you can take it home [illegible] your pains or throw it away. How much [illegible] is he about those clams I caught yesterday [illegible] them for the same price as I did the [illegible]. He would never have looked at the m[illegible] until he had gone away."

"Ben, I would not tell a lie, or act one either, for twice what I have earned this morning. Besides, I shall be better off in the end, for I have gained a customer and you have lost one."

And so it proved, for the next day the gentleman bought nearly all his fruit and vegetables of Harry, but never spent another penny at the stand of his neighbor. Thus the season passed; the gentleman, finding that he could always get a good article of Harry, constantly patronized him, and sometimes talked with him about his future prospects. To become a merchant was Harry's great ambition, and when the winter came on, the gentleman, wanting a trusty boy for his warehouse, decided on giving the place to Harry. Steadily and surely he advanced in the confidence of his employer, until, having passed through the various posts of service, he became at length the honored partner in the firm.

A DEBT TO THE CHILDREN.

"I shall never forget," said a still living English author lately, "the joyous laugh with which my mother would summon us sometimes: 'Come, children, we have nothing but bread and cheese and kisses for breakfast to-day!' and the fun and happiness of those scanty meals."

Every mother owes to her children the simple tastes, the happy faith in love, in their fellowmen, and in the good God overhead, which wil keep through life on a level above money or lack of it. At any cost, let her give them a happy, careless childhood. No after-trial can take away the health and vitality which that one gift will bring into their own lives

It is not the poor only who neglect to give their children this wholesome start in life, of unreasoning cheerfulness. In many a splendidly-appointed

household the struggle of the father to provide riches for them, and of the mother to give them social position and a thorough mental and spiritu culture, leaves not an hour for the songs by the fireside or the stroll into the fields, which count for such rapture to the little ones and are so pregnant of good hereafter.

These baby creditors do not know how to urge their claims, yet something is now lost out of their lives which no future years can restore to them. Shall they be cheated of it?

A BEAUTIFUL LIFE.

Professor Drummond, in his address at the Northfield Conference, told this story to the young people: "I know of a very beautiful character—one of the loveliest characters which had ever bloomed on this earth. It was the character of a young girl. She always wore about her neck a little locket, but nobody was allowed to open it. None of her companions ever knew what it contained, until one day she was laid down with a dangerous illness, when one of them was granted permission to look into the locket, and she saw written there, 'Whom not having seen, I love.' That was the secret of her beautiful life. She had been changed into that same image."

A CORRECTION.

A young Philadelphia friend writes:

Dear Aunt Bertha:—We cannot find the letter "J" in the verse quoted from Ezra—in the JOURNAL of February 13th—but we have heard repeatedly that a single verse is somewhere that contains every letter. Sincerely,

M. B. TAYLOR,
1617 Oxford St.

No, there is an error in that clipping from another paper. Can any one tell what that other verse is which contains every letter?

GATHERED PEARLS.

GEMS FROM JAY.

"THE sufferings of God's servants depend not on the fancies and passions of men but on the providence of God."

"ONE blessing is the pledge of another."

"MEN will sooner acknowledge their guilt than their inability."

"THE Christian often seems worse (to himself) because he is wiser."

"PRESUMPTION has nothing to plead."

"THE self-sufficient are never safe because no one can warn them of danger without giving offense."

"NOTHING is ever lost by trusting in the ingenuous and noble-mind; they always feel a responsibility to repay the confidence reposed in them. What then may we not expect from the God of all comfort?"

"THE best evidence of prosperity in the divine life is not great knowledge and ecstasy, but lowliness of mind."

"PRINCIPLE, diligence and cheerfulness in a private and inferior condition, are the best preparations for and the surest pledges, of good behavior in higher and more public situations."

"RELIGION is the most orderly principle in the world. It teaches us to give everything its place, time and importance."

"WHAT some call 'faithfulness' is the indulgence of their harsh feelings."

"CONSCIENCE is a bosom friend or a bosom fury." P. D. S.

SPARKS.

THE son of a well-known Cambridge family was being given some doctrinal instruction with somewhat unsatisfactory results one evening, when his Irish nurse appeared to put him to bed. Here was an opening: "Tom," said his grandfather, "who takes care of you at night?" Tom looked amazed at the stupidity of the question. "Why, Bridget McCarthy, of course, grandpa!" Still undismayed, the old gentleman persisted: "Who takes care of Bridget McCarthy, Thomas!" This was too much for the young man, who looked first at his instructor and then at the stalwart proportions of the Irishwoman. "I should think," said he, "that Bridget McCarthy was big enough to take care of herself, if she's ever going to be!" There was no more doctrinal instruction that evening.

A SCHOOLBOY, getting his twelve o'clock lunch prepared for him by his granny, looked up into the old woman's face, and said: "Granny, does your spec's magnify?" "Oh, yes," said the old lady, "they magnify a little." "Ah, weel," returned the lad, "I wad jist like it if ye wad take them off when ye're cutting my piece."

Little Folks.

THE BEE AND THE WASP.

A wasp met a bee that was just buzzing by,
And he said, "Little cousin, can you tell me why
You are loved so much better by people than I?

My back shines as bright and as yellow as gold,
And my shape is most elegant, too, to behold;
Yet nobody likes me for that, I am told."

"Ah! Cousin!" the bee said, "'tis all very true;
But if I were but half so much mischief to do,
Indeed they would love me no better than you.

You have a fine shape and a delicate wing.
They own you are handsome, but then there's one thing
They cannot put up with, and that is *your sting.*

My coat is quite homely and plain, as you see,
Yet nobody ever is angry with me,
Because I'm a harmless and diligent bee."

From this little story let people *beware:*
Because, like the wasp, if ill-natured they are,
They will never be loved, be they ever so fair.

—*Something New.*

BE LITTLE SUNBEAMS.

Children, you are household sunbeams; don't forget it, and when mother is tired and weary, or when father comes home from his work feeling depressed, speak cheerfully to them and do what you can to help them. Very often you can help them most by not doing something, for what you would do may only make more work for them. Therefore, think before you speak or act, and say to yourself, "Will this help mamma?" or, "Will this please papa?" There is somethiag inside you that will always answer and tell you how to act. It won't take a minute, either, to decide, when you do this, and you will be repaid for waiting by the earnestness of the smile or the sincerity of the kiss which will greet you. One thing remember always—the effect of what you do lingers after you are gone. Long after you have forgotten the smile or cheerful word which you gave your father or mother, or the little act which you did to make them happy, it is remembered by them, and after you are asleep talk about it and thank God for their little, little household sunbeam.

THE SAW OF CONTENTION.

"O Frank, come and see how hot my saw gets when I rub it! When I draw it through the board, it's most hot enough to set fire to it."

"That's the friction," said Frank, with all the superior wisdom of two more years than Eddie boasted.

"Yes," said sister Mary, who was passing; "it's the friction: but do you know what it makes me think of?"

"No! what?" asked both the boys at once.

"Of two little boys who were quarreling over a trifle this morning, and the more they talked the hotter their tempers grew, until there is no knowing what might have happened, if mother had not thrown cold water on the firm by sending them into separate rooms."

The boys hung their heads and Mary went on.

"There is an old proverb which says: 'The longer the saw of contention is drawn the hotter it grows.'"

MARCH.

1	S	Turn ye even to Me with all your heart. Joel. ii. 12
2	S	*Judge not, that ye be not judged.* Matt. vii. 1.
3	M	There is none righteous, no, not one. Rom. iii. 10.
4	Tu	God hath concluded...all in unbelief. Rom. xi. 32.
5	W	The Lord's hand is not shortened, that it cannot save. Isa. lix. 1.
6	Th	By the works of the law shall no flesh be justified. Gal. ii. 16
7	F	Behold, I set before you the way of life. Jer xxi. 8.
8	S	He that hath the Son hath life. 1 John v. 12.
9	S	*Blessed are all they that wait for Him.* Isa. xxx. 18.
10	M	Blessed are all they that put their trust in Him. Ps. ii. 12.
11	Tu	If any of you lack wisdom, let him ask of God. Jas. i. 5.
12	W	He hath clothed me with the garments of salvation. Isa. lxi. 10.
13	Th	I am the Resurrection and the Life. John. xi. 25.
14	F	While we were yet sinners, Christ died for us. Rom. v. 8.
15	S	Repent ye, therefore, and be converted. Acts iii. 19.
16	S	*My grace is sufficient for thee.* 2 Cor. xii. 9
17	M	Turn ye unto Me,...and I will turn unto you. Zech. i. 3.
18	Tu	Who is a God like unto Thee, that pardoneth iniquity? Micah vii. 18.
19	W	The Lord is slow to anger, and great in power. Nahum i. 3.
20	Th	The Son of Man came...to give His life a ransom. Mark x. 45.
21	F	Jesus...was delivered for our offences. Rom. iv. 24, 25.
22	S	Seek ye the Lord while He may be found. Isa. lv. 6.
23	S	*According to His mercy He saved us.* Titus iii. 5.
24	M	Purge me with hyssop, and I shall be clean. Ps. li. 7.
25	Tu	O Lord,..save me, and I shall be saved. Jer. xvii. 14.
26	W	Thine iniquity is taken away, and thy sin purged. Isa. vi. 7.
27	Th	Not by might,...but by My Spirit, saith the Lord. Zech iv. 6.
28	F	The Son of God...loved me, and gave Himself for me. Gal ii. 20.
29	S	Whosoever believeth on Him shall not be ashamed. Rom. x. 11.
30	S	*I am thy shield.* Gen. xv. 1
31	M	We love Him, because He first loved us. 1 John iv. 19

Enigmatic Echoes.

(Everything relating to this department should be addressed to "ENIGMATIC ECHOES," East Sumner, Maine.)

34.—CHARADE.

Papa, please give me a little more *first;*
'Twas a *second* pittance you gave me.
I'll have to buy me a *total* dress.
I can't do without it to save me.

BENNIE BEE.

35—CROSS-WORD ENIGMA.

My first is in blister,
So painful and sore;
My next is in knocker
That hangs on the door;
My third is in pencil—
By artists 'tis used;
My fourth is in able,
In bee, in abused;
My fifth is in uncle—
'Tis also in aunt;
My sixth is in turkey,
In fat, and in brant;
My seventh is in angel,
Bright being of heaven;
The whole is a token
Of services given.

ROSA DARTLE.

36.—DECAPITATIONS.

1. Behead a building and leave a piece of furniture; behead again and leave capable.
2. Behead a bird, and leave pale; behead again and leave an article.
3. Behead to coalesce, and leave to loan; behead again, and leave the last.
4. Behead beat, and leave a small wheel; behead again, and leave a wrinkle in cloth.
5. Behead to frighten, and leave anxiety; behead again, and leave an auxiliary verb.

DOLLY.

37.—DOUBLE ACROSTIC.

1. A term applied to one livlng in the country.
2. One of the Muses.
3. Sight.
4. Covent.
5. An article of furniture.
6. Connection.
7. A Bird.
8. An animal.
9. One of a collection of large lakes.
10. An idea.

The primals form a turning about, or revolt; the finals form war.

LUCY AIKEN.

38.—HIDDEN VEGETABLES.

1. When I went to Derbe, Etta accompanied me a part of the way.
2. The traveler didn't know the way, so when we came to the turn, I pointed out the city to him.
3. I think that Serah, or Serad, is Helen's husband's name.
4. How did you enjoy the band music, Elery?
5. You will have to cook an extra dish of potatoes, as we are to have visitors.
6. Did you see Tom at our party last week?
7. We were all very glad when peace was declared.
8. Do not call cousin Abe a naughty boy.

JESSIE.

(Answers in two weeks.)

ANSWERS.

26—1. Tonic, into. 2. Exert, tree. 3. Tale, tea. 4. Candle, lance. 5. Smile, Isle. 6. Raven, near. 7. Cancer, near.

27.—Uncle Will.

28.—Jefferson, Cleveland.

29.—1. Polo, pool. 2. Bread, bare. 3. Plaster, psalter. 4. Routed, detour. 5. Scrip, crisp. 6. Toiler, loiter. 7. Bade, bead.

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NOTICE.—Examine the tab on your paper. If your subscription has expired, or is about to expire, send the renewal amount promptly, please. Send us also new subscribers.

THE ARMINIAN TREND.

We quoted last week a declaration of Bishop Foss, of the M. E. Church, as we found it in a daily. *The Christian Advocate* gives his speech in full, and that declaration more at length as follows:

Two incidents may suffice to illustrate this quiet working of Methodism beyond its own ecclesiastical pale in contributing toward a movement scarcely less than a revolution. When my father was a young circuit preacher on the east end of Long Island he was moved by the criticism, rife in those times, to announce one Sunday that the next time he came around the circuit he would read from the Westminster Confession, and show how its doctrines differed from those of Methodism. This announcement filled the little church, and brought out especially the Presbyterian elders, one of whom on his way home complained that a Methodist preacher should read any thing publicly from the Westminster Confession, and added: "And then he read the very worst things in it." Sixty years have passed, and now our Presbyterian friends are struggling in an agony over that Confession to cast out those "very worst things." We most cordially wish them success in so laudable an effort; but some of them are not ready for it yet. President Patton, of Princeton, says: "It must amuse the theologians of the Methodist Church to notice that Presbyterian office-holders are trying to persuade the Church which honors Charles Hodge and Henry B. Smith as its great dogmatic theologians to go over bodily to the platform of the "Remonstrants." But the editor of our chief weekly tells us that Henry B. Smith, many years ago, published an article designed to show that "there is no insuperable difficulty in the way of a union of Presbyterians and Methodists." Well, they seem now actually to be coming "to the platform of the Remonstrants." Let them come singing:

"For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

We who have tried no other platform will welcome them, and "He who tasted death for every man" will bless the banns.

Shrewd observers outside see the trend of this whole Revision movement: "A movement scarcely less than a revolution." We do not say or believe that all the Revisionists are conscious of it; or intend it; but the changes proposed and the arguments advanced are largely Arminianward. Not without significance is the following from the Boston *Evening Traveler:*

"Perhaps the most radical position which has yet been taken by any member of the New York Presbytery on the question of the Revision of the Westminster Confession, has been that taken by Dr. Marvin R. Vincent, of the Union Theological Seminary, and for years the popular pastor of the Church of the Covenant, who spoke not only for Revision, but for a new creed, strongly repudiating some of the most decided Calvinistic features of the Confession. Some allowance will probably be made for Dr. Vincent's position when the fact is recalled that he began his ministerial labors as a decided Arminian in theology, a member of a Methodist Episcopal Annual Conference, and that he left the Methodist Episcopal for the Presbyterian communion not so much for theological reasons, as because he was dissatisfied with Methodist Episcopal polity. It is just probable that Dr. Vincent has never fully renounced his former Arminian beliefs. Within the last few years quite a number of more or less prominent Methodist Episcopal clergymen have accepted calls to Congregational and other Calvinistic pulpits, it being distinctly understood at the time of such acceptance that no change in theological beliefs had taken place with them. Is it not just possible that the infusion of Arminianism may have had something to do with the uneasiness which has existed in some of the Calvinistic bodies concerning creeds?"

HOME MISSIONS SECRETARY.

The Board of Home Missions has unanimously elected as its third secretary, Rev. Duncan J. McMillan, D.D., President of the College of Montana.

Dr. McMillan was the first missionary of our Church and of the Board to the strictly Mormon population of Utah. Under his presidency the College of Montana has reached a foremost place among the younger educational institutions of our Church. In the advocacy of the interests of these two separate and leading lines of Church work, no man has appeared more frequently and generally in the pulpits of the eastern and middle western States than Dr. McMillan. The appointment is wise, and it is to be hoped it will be accepted.

"THOSE VOTES."

The revision of those reported votes on Revision must still go on. It seems that even Cincinnati reported as affirmative has not voted. From the Stated Clerk we have a copy of majority and minority reports of the Committee of the whole which have not yet been acted upon. We also understand that Buffalo and Nebraska City reported in the affirmative, have not voted. On the other hand in addition to those already mentioned, the Missionary Presbyteries of Siam and Western Africa have unanimously voted in the negative, and Oroomiah and Zacatecas have declined to vote—equivalent to negatives.

THE QUESTION STATED.

Have the English-speaking Presbyterian Churches for two hundred and fifty years been maintaining and imposing upon their officers a Confession of Faith which contains "unreasonable," "unscriptural," "horrible," and "colossal" errors, and been either ignorant of the fact or hypocritically concealing it? Is not that the real question which in the light of many speeches is now pending before our Church? If not, will some of our brethren show us our error? And if it be so, can we vote so as to put such a stigma on the Church?

—Letters to us from all quarters fairly tingle with indignation over some of the speeches made in New York Presbytery. The brethren who made them sowed the wind, and, if we do not mistake, will reap a whirlwind.

—It is stated that in Philadelphia there are 3,800 "speak-easies," three times the number of licensed places. If the law was prohibition it would be blamed for those places, but they are under "High License" which was to work so beautifully.

—*The Independent:* "Pennsylvania, only in the East, promises to stand almost solidly against Revision. Eight [twelve] of the twelve [nineteen] Presbyteries which have voted so far that they are entirely satisfied with the Confession as it is, are Pennsylvania Presbyteries; and we may expect the Presbyterianism of the Keystone State to stand resolutely opposed to Revision." Amen.

—One of the most highly esteemed of our United Presbyterian brethren in Philadelphia, the Rev. Francis Church, died on the 21st ult., in his 84th year. The funeral services took place on Tuesday of last week in his church, at Broad and Lombard, which was crowded. Mr. Church was afflicted with blindness for eighteen years. It was a sight to see him conducting the worship of his congregation, giving from memory the whole chapter as if he was reading it from the Book.

—Here is a shot from *The Christian Intelligencer* (Dutch Reformed): "Dr. Briggs' volume entitled 'Whither?' has been criticised with a good deal of severity in various quarters, but there is one utterance (p. 54) which has called forth a unanimous shout of approval. 'Here is one of the difficulties of the Revision movement. The statements of the Westminster Confession on the principles of the Reformation are a thousandfold better than anything we could get from the dogmatic divines of our day.' The best evidence of this is seen in the emasculated colorless systems put forth in recent days. They are as weak and pulpy as a jelly fish. Whereas in the old time, men passed through fire and through water in defense of what was dearer to them than life, and therefore they held it with the grasp of a giant and stated it with the clearness of the sun shining in his strength."

—*The Herald and Presbyter* thus seeks to justify: "A subscriber asks whether we have not been too hasty in reporting the votes of some of the Presbyteries—for instance, Indianapolis and Cincinnati—as in favor of Revision. No; we gave a list of forty one which, as we stated, 'seem to favor Revision,' and thirteen which seemed to oppose it. Indianapolis, though it had not voted, had called the roll, and a majority had declared affirmatively; and Cincinnati had decided in the same way in committee of the whole. Other Presbyteries as we stated, had sent overtures in favor to the last Assembly, and were therefore properly counted as in favor. If our correspondent will read over the introduction to the list, he will see that we were explicit and accurate." "Seem," "seemed." Some of the "*seem*" had not voted in favor, all "the *seemed* to oppose" had formally voted against. From one of those "seem" Presbyteries comes to us this note: "Is it quite fair to count those fifteen which voted last year as now in favor? Opinions change, you know. My Presbytery, so reported, has not voted yet, and it endorsed the Nassau Overture last spring by a slender majority, and as an act of fraternal concession largely." The whole procedure has been an attempt to manufacture Revision sentiment that is not creditable.

FROM NEW YORK.

Although there is much to discourage the watchman on the walls of Zion, the outlook in this great city of New York, so engrossed with business and pleasure, is not without signs of encouragement. Among the tokens that God has *not forgotten to be gracious are* the crowds that are daily seen at *Trinity* Church, at the *busy hour* of noon, listening to the preaching of Rev. Phillips Brooks. Half an hour before the service begins the church is nearly filled. At 12 o'clock when Dr. Brooks goes into the pulpit every seat is full and crowds are standing in the aisles and remain standing during the entire service. Nothing could exceed the simplicity of the service. A brief prayer is offered; "A charge to keep I have" is then sung by the whole congregation; a few verses of Scripture are read; and then a sermon of thirty or forty minutes is delivered that fully engrosses the attention of the hearers. Dr. Brooks speaks from the heart and his remarks go to the heart and it cannot be but that good is accomplished. At the close of the sermon the hymn "Awake my soul stretch every nerve" is sung, and after a brief prayer the congregation is dismissed.

Why is it that this large church is so crowded every week-day by old and young men who neglect their business, in many cases, to listen to the preaching of the Gospel in its utmost simplicity? In some instances it may be curiosity, but that would soon be satisfied and it is not to much too suppose that the great mass are drawn there by the Spirit of God and that he will bless the preaching of His Word to the good of many.

In addition to these Trinity Church meetings, there are the meetings of Mr. Moody up town, one beginning at 10.30 a. m., and followed by another at 11.30 in another church, both of which are crowded, and the applications for tickets of admission are far in excess of the supply. It is quite probable that these two preachers could find audiences that would crowd the largest rooms in the city and both preaching at the same time. And in addition to these meetings the two noon-day prayer-meetings continue with much interest, and during the month of January preaching services were held each week-day in the month in the old John Street Methodist Church. The preachers were from the different Churches, Presbyterian, Methodist, Baptist, Congregational and Episcopal, and certainly a more edifying course of sermons has rarely been heard.

Now is there not much of encouragement in the attendance upon these meetings? The people seem to hunger for the Word; they cannot get enough of it, and if our clergy would take advantage of this condition of the public mind, and have preaching every day or every other day of the week, by ministers of different denominations, a vast amount of good would result, and a measure at least of the worldliness now so prevalent in the Church might be overcome. One of our daily papers, never suspected of giving religious matters much attention, in referring to the meetings at Trinity Church, says: "This is not a period of religious enthusiasm. But, all the same, it is a period remarkable for the extent and earnestness of religious inquiry. The minds of the people were never before so much occupied with the subject of religion. Never since the Reformation has it engaged a longer share of public thought." If the Church is true to her mission and to her head, may she not look for a glorious revival, and when did she need it more? J. B. B.

THE CONFESSION RE-READ.

I have just finished reading the Confession of Faith. It had a familiar look, for some of my earliest recollections are linked with a well-thumbed dog-eared copy, in which I learned the Shorter Catechism when a small boy.

But in these days we have more light, and some *heat* on the subject. I have even seen some allusions to it lately in the papers. When the news came to our village that a learned man in the City of New York had announced to a breathless audience that he would tear his gown, or worse, even rip up his kid-lined, silk-stitched, Bagster Bible, rather than preach the doctrines taught in the Confession of Faith, I thought it time to re-read the book in the light of these new lights.

The reading is finished: and never before have I more heartily assented to these clear cut statements of Bible doctrines. They not only command my assent as eminently Scriptural, (see the "Foot-notes") but warm my heart with a glow such as "thinking the thoughts of God," alone can give.

This old book is not to me a "fetich"—as some of the *Whitherites* have called it—but it is dear to me, not only because of its hallowed associations, but because of its exact, logical, systematic statement of truths taught by Jesus Christ and His Apostles, and preached by a host of confessors and martyrs.

Brethren of the Presbyteries, our ordination vows are still upon us. Some of us love to have *it so. We received* and do receive this venerable symbol as containing "The system of doctrine taught in the Scriptures."

While some of us might not object to a few "slight verbal changes," though, for one, I see no need for *that*, we do protest against the attempt, anticipated by many at the beginning of this discussion, to strike at the very heart of our beloved Church, by blotting out the Pauline doctrines of sin and grace, which it has been her privilege to emphasize. VILLAGE PASTOR.

Our Church Notes.

Philadelphia.

—The Woman's Home Missionary Society will hold its monthly meeting for prayer and conference on Wednesday, March 12th, at 11 a. m.

—The expected supply of the Spring Garden Church (whose pastor, Rev. A. A. Murphy, is on a visit to the Holy Land) for last Sabbath failed at a late hour. I had a ministerial visitor who was to remain over the Sabbath, and therefore was able to fill the city gap on the Session's request. Some of the tender associations of my mind go back to the good old Dr. John McDowell and the lovely Morris Sutphen, (a Seminary mate of mine) as pastors there, and Gilbert Combs in the eldership, and I was glad to spend the day with the congregation. This is one of the organizations which through the packing of Churches and the encroachment of places of business must struggle hard; but it has a fine building, a good choir, a working people, an active session and an enthusiastic young pastor. The notices handed to me showed that the young people specially are well organized in the various departments of Church work; and at the close of the services there was a hearty intermingling of the peoplewhich should prevent strangers complaining of a lack of sociability. I know I was besieged with kind words about the sermons, and a large number of the people hung around for a time in cheerful conversation. They did not seem to be in a hurry to get away from the Church.—The afternoon I spent at that grand Philadelphia Sabbath sight, the Bethany Sabbath-school. The Postmaster General was in his place. It is just a year since he entered the post-office, but he told me he has spent only three Sabbaths in Washington. He reached Philadelphia about nine o'clock Saturday evening, and would leave at eight o'clock Monday morning. This Sabbath religious work, he says, rests him. The school and the enormous Bible class are enough to thrill the heart of any one. Mr. Chapman, the pastor elect of the Church, had begun his regular preaching to the Church in the morning; and the latter part of the Sabbath school service was a welcome to him, enthusiastically given.—Philadelphia still has predominantly the old-fashioned Sabbath appearance. In my walks to the Churches I saw no open tavern. (Some, at least, of the hotels which curse themselves with a bar, have up the notice: "No wines or liquors sold on Sunday.") Cigar and newspaper shops were open. Why the exception in their favor? The street cars run. They don't make much noise, but Broad street is now afflicted with a tremendous racket. On Saturday a line of three-horsed heavy old-fashioned omnibuses began to run. They ran on Sunday. I spoke about the noise they made. The playful suggestion was made that their wheels should be *tired* with rubber. My response was it would be better if they could be so tired by Saturday night that they could not run on the Sabbath.—As I walked from the Bethany to my stopping place, about a quarter to six o'clock, here was a beautiful sight. The day had been cloudy, but the sun was going down clear, and in his rays, while the mass of the houses were in the shadow, the upper parts of the tall edifices, such as the new municipal buildings, shown in a glorious brightness. And pet within an hour a furious snow storm began, that made locomotion in the streets unpleasant in the highest degree. It looked as if we were in for a blizzard. But Monday morning the sun rose in a cloudless sky. Such is life. P.

—Prof. W. H. Roberts preached in the West Spruce Street Church last Sabbath. In addition to his professional duties and his clerkship work he has for several months past supplied the pulpit of the Second Church, Cincinnati.

—At the Ministerial Association, on Monday, a most interesting paper on "The Koran in Africa" was read by E. W. Blyden, L.L. D. It was listened to with keen interest. Dr. Blyden was to leave for Africa yesterday. Dr. Munro will read a paper to the Asssociation next Monday on "The Bondage and Redemption of Nature."

—The Rev. William Greenough, pastor of the Cohocksink Church, on Sabbath morning preached a sermon, sketching the history of the first fifty years of the Church, the semi-centennial of which falls on next Sunday. The Church was established in 1840. The congregation numbered then twenty-six, and was under the care of the Rev. John McDowell, D. D. The first pastor was the Rev. Griffith Owen, who remained until 1844, when he was succeeded by the Rev. Daniel Gaston, who remained until 1865. The Rev. Samuel A. Mutchmore was the next pastor, coming in 1867 and remaining until 1872, the present pastor assuming charge a year later. In 1866 the corner-stone of the present edifice was laid, and the completed building was occupied two years later. The Church now has 700 members and a Sunday-school of 500 scholars. The contributions during the past fifty years amounted to about $340,000, and 2700 people were received into membership. The Church has a flourishing mission school on Second street, near Columbia, which has a membership of 200. During the week special services are being held in view of next Sunday's semi-centennial.

—In the Presbytery of Philadelphia on Monday, Rev. J. Wilbur Chapman, was received by certificate from the Reformed (Dutch) Classis of Albany. The call from Bethany Church was accepted, and arrangements were made for his installation on Sabbath evening, April 6th. The Rev. M. B. Grier, D. D., offered a paper suggesting that the General Assembly prepare some authoritative declaration of the sense in which some much controverted doctrines are held by the Church. He asked to have it placed on the docket for consideration at a future meeting, which was not agreed to. A committee was appointed to organize Hope Mission, into a Church. The Presbytery took up for consideration the paper submitted by Mr. Junkin at the last meeting, to the effect that, while answering the overture on the revision of the Confession of Faith in the negative, Presbytery protests against the action of the General Assembly of 1889 in sending down the overture as to revision as unauthorized and unwarranted by any provisions of the constitution, or of the adopting act which created it. Judge Wilson, Dr. T. W. J. Wylie and Rev. H. O. Gibbons spoke against it. Pending remarks by Mr. Junkin the Presbytery adjourned. In the Presbytery of Philadelphia Central on Monday, licentiate W. A. Beatson was granted a certificate of dismission to the Presbytery of Chicago.

HOME FOR AGED COUPLES.

—The fifth anniversary of Home for Aged Couples of the Presbyterian Church of Pennsylvania (located at Sixty-fifth and Vine streets in this city,) was held in the First Church, N. L. Rev. Robert Graham presided. An interesting programme was presented, with musical selections and recitations; addresses were made by Rev. J. Addison Henry, D. D., Rev. F. J. Mundy and Rev. Alex. Allison. Five persons have been admitted during the past year, two couples and an aged single man, and two have been taken to a "higher home." The collections and donations for the year amount to $3,397.23, which with the balance from last year gives $2,990.46. of this amount $2,331.57 has been used in house expenses, salaries, servants wages, funerals, etc. The physician in charge speaks of the inmates as being in a comparatively healthy condition until the late influenza epidemic when all have been more or less affected. The Secretary's report speaks of the needs of a large and commodious building in the near future; that in 1887 the house next to the one then occupied as the Home was purchased, not from choice, but from necessity, not as the best method of work, but as the only available method at that time; the house being full and applicants waiting for admission; there are now but two vacant rooms. The managers propose to sell the two houses now occupied and build a commodious home on one of the line of railroads, not too far from the city; for this purpose the building fund is accumulating, it has reached to $3,110.70. Being a comparatively new organization it is not so fortunate as the older Presbyterian Institutions, who almost yearly receive legacies of from $5000 to $10,000 dollars. In conclusion the Secretary reminds us that a charity dispensing so many blessings is deservedly entitled to the consideration of a generous public, and says, that whilst you may not be able to immortalize your name by erecting an entire building, you can materially aid the building fund. In the meantime the Secretary advises each to do a part towards finding that wealthy and benevolent friend who is to donate the ground for the new building.

Pennsylvania.

—At a meeting of the Doylestown congregation on the 26th, on the earnest request of Rev. W. A. Patton, who had decided to accept the call to Wayne, it was regretfully resolved to unite with him in the request to Presbytery to dissolve the pastoral relation. Mr. Patton said: "Inside of this Church and out of it my relations are pleasant with you all. I am happy to say to the credit of all concerned that I do not seek to retire because of the slightest unpleasantness with anybody in the Church or out of it. So far as my relations with the people are concerned I might well be willing to spend my life among you. Go where I may I shall never find a people more deserving of my regard than you are—but I must not suffer myself to speak of that. I have said there is no reason for my going but the 'outstations.' Perhaps I ought to qualify that and say there was at first no other reason for my going. That reason the session engages to remove by making other arrangements for the 'outposts,' but there is now another reason: The people of the Church at Wayne expect me. They are already preparing the manse for my occupancy. Presuming that this Church would place no bar in the way of my going they have begun the work of providing for my comfort and I feel in honor bound to go.'"

—A correspondent writes from Mansfield: "This has been a very dull winter on account of the mild weather. Lumbermen could not get out of the woods—no snow, and much sickness, all added to loss by the June flood. But it has not been a dull time spiritually. The Baptist, Methodist and Presbyterian Churches have held union meetings since November 14th, 1889, till two weeks ago; almost three months. An evangelist was here till Christmas, but the best work was done after he left, when we were shut up to the Holy Spirit. O, that we had more faith in that *sole agency!* The most remarkable thing about it is that the worst men in town have been brought to Christ, and as soon as converted went for their companions in vice. We have no licensed liquor place here, on account of the Normal School here, but the drunkards would get it. As far as I know, there are no drunkards left—very few, if any. There has been no noise nor excitement, but the town never had such a stirring, we are told. The element is New England stock, something like the granite hills, hard to move, but certainly the Spirit has made His wonderful power felt here. We hope for His stay among us, and pray that he may *keep* these who are so lately freed from Satan's bondage. I feel worried sometimes, about this Revision trouble. It brings ridicule upon our dear Church. I am like old Aunt Nancy about the Revision of the Bible—

'Till I gather my dear ones where the many mansions be,
The Bible I've always had, is a *good enough* book for me.'

I feel that we must pray earnestly that God would prevent the prefix *Re-* from being changed to *Di* Nearly twenty years since that grand *re-union* time—and now a digging at the foundation 250 years old. I am sorry, now when we need all the strength against Rome! But the Master watches—He can rule and *over*-rule."

—The Trustees of Lafayette College have bestowed L.L. D. on the Rev. E. R. Craven, D.D., Secretary of Board of Publication and Sabbath-school Work.

(*Continued on Twelfth Page.*)

International Lessons.

LESSON XI.

March 16, 1890.] [Luke 5:1-11.

THE DRAUGHT OF FISHES.

GOLDEN TEXT.—"Fear not; from henceforth thou shalt catch men."—Luke 5:10.

1. And it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2. And saw two ships standing by the lake; but the fishermen were gone out of them, and were washing *their* nets.

3. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from land. And he sat down and taught the people out of the ship.

4. Now, when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net.

6. And when they had this done, they inclosed a great multitude of fishes; and their net brake.

7. And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8. When Simon Peter saw *it*, he fell down at Jesus' knees, saying: Depart from me; for I am a sinful man, O Lord.

9. For he was astonished, and all that were with him, and the draught of the fishes which they had taken.

10. And so *were* also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11. And when they had brought their ships to land, they forsook all and followed him.

In our last lesson we learned that when the people of Capernaum entreated Jesus to stay with them, he told them he must go forth to preach the Gospel. As an introduction to this new development, Luke goes back a few days to the calling to become His permanent followers, of the four men who had been more or less associated with Him since His baptism.

1. The friends and acquaintances of Jesus at Nazareth refused to listen to His teaching, but there were multitudes who did wish to hear Him, and they followed Him from Capernaum to the solitudes into which He retired, and again to the shore of the sea of Galilee. The sea of Galilee was the centre of Christ's teaching for nearly half His ministry. It was and is a beautiful and romantic piece of water. Dean Stanley calls it "the most sacred sheet of water which the earth contains." Renan calls it "a fifth Gospel, torn but still legible." The crowd came not out of curiosity only, nor merely to see Christ, but to hear the message which Christ had for them—the Word of God.

2. On the sea when Christ stood on the shore, were two boats moored to the shore. The fishermen Peter and Andrew, John and James, had left the boats and were washing and mending their nets, on the shore.

3. Because of the crowd, Jesus entered one of the boats—Peter's—and asked to have the boat pushed out a little way from the shore, and from it he taught the people. In one of the inlets or creeks at the north end of the sea, in which the boat would be only a few feet from the shore, and the people could listen without distraction.

4. When he had finished all he had to say to the people, Jesus turned to Peter and directed him to row out into the deep water, and cast the net.

5. The night was the best time for fishing, and all the night before, Peter and his companions had tried and caught nothing. Not in despondency but in faith, because Christ asked it, Peter promised to try once again.

6. When the net was cast, at once a great haul was made. This was clearly miraculous whether we regard it as a work of divine power which brought the fishes there at that time, or by a divine knowledge perceiving the shoal was there. So great was the haul that the net threatened to break.

7. Peter and Andrew signaled to their partners James and John to come to their help. When the net was finally hauled in both boats were filled to the point of sinking.

8. Peter recognized the draught as miraculous, and with a sense of unworthiness cast himself at Jesus' feet. He felt and said that he was unworthy to be near Christ.

9. Peter and the others were amazed at the proof of Christ's miraculous power.

10. Christ's answer is reassuring. The very consciousness of sin, and the new increase of faith would prepare them for the greater work which Christ had for them. The word "catch" means to take captive, to take alive. "It is for life, not for death that men are taken in the Gospel net."

11. As soon as the boats were brought to the shore these men forsook them and followed Christ; henceforth their business was to follow Christ.

QUESTIONS.

1. The Teacher, v. 1–3.

For what purpose did the people seek Jesus?

Where did the crowd gather about Him?

What was near by that belonged to fishermen?

What were the fishermen doing?

What request did Jesus make of Simon?

What did Jesus then do?

What is said about Jesus as a teacher? Matt. 7. 29.

2. The Miracle, v. 4–7.

When through teaching, what did he say to Simon?

Of what failure did Simon tell?

What reason did he give for trying again?

What happened when the net was lowered?

Upon whom did the fishermen call for help?

What shows that they caught many fish?

What did his miracles prove about Jesus? John 3, 2.

3. The Disciples, v. 8–11.

What did Simon at once do and say?

Why did he so speak and act?

What other disciples were also astonished?

What promise did Jesus make to Simon? (Golden Text.)

What did the disciples do when they came ashore?

Have you forsaken all for Christ's sake?

TEACHINGS OF THE LESSON.

What does this lesson teach us about—

1. The compassion of Jesus?
2. The knowledge of Jesus?
3. The authority of Jesus?

HOME WORK FOR YOUNG BEREANS.

Make a list of the recorded miracles performed by Jesus on the waters of the Lake of Gennesaret.

Find how many fishermen were among Jesus's disciples.

FOR YOUNGER SCHOLARS.

By what lake did Jesus stand one day? The lake of Gennesaret.

Who were with him there? A great many people.

What stood by the shore? Two ships.

Where were the fishermen? They were washing their nets.

What did Jesus enter? Simon's ship.

What did he do? Preached, sitting in the ship.

What did he tell Simon to do when he stopped speaking? Go out into the sea, and let down his nets.

What did Simon tell Him? That he had caught nothing all night.

What did he do at Jesus's word? Let down the net.

With what was it filled right away? With fishes.

What did Simon Peter do? He worshiped Jesus.

What did he say? "I am a sinful man."

What does a sight of Jesus show us? Our own sin.

What did Jesus say that Simon should catch? Men.

Who were with Simon? James and John.

What did they all do? Left all and followed Jesus.

The German elections show a large increase in the Socialist vote, and it is believed that owing to losses of the Cartel combination that Government will be unable to secure a majority in the Reichstag.

At the recent meetings of Irish Presbyteries Rev. William Park had ten nominations for the Moderatorship of the coming General Assembly, Rev. Dr. Murphy three, Rev. Dr. Magill two, and Rev. Frederick Brink four.

THE Territory of Idaho, which it is proposed to bring into the Union of States, has an area of 86,294 square miles, or 55,228,160 acres, of which it is estimated that 16,000,000 are agricultural, 10,000,000 forest and 30,000,000 grazing and mineral. The assessed value of property in the Territory, not including mining property, is about $25,000,000, the actual valuation being estimated at $85,000,000. The population is estimated at a little over 117,000.

CATARRH CURED. — A clergyman after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York City, will receive the recipt free of charge.

A DIFFERENCE.—One Sunday a little boy was playing with his alphabet blocks, and grandma said: "Didn't you know it was wicked to pile blocks on Sunday?" The little fellow, quite unconscious of his wit, replied: "I aint piling 'em on Sunday, I'm piling 'em on the floor."

WE are often deceived in the age of people having beautiful and luxuriant hair, not knowing that they use Hall's Hair Renewer to keep gray hairs away.

A LITTLE girl has an uncle who had taught her to open and shut his crush hat. The other evening, however, he appeared with an ordinary silk one. Suddenly he saw the child coming with his new silk hat wrinkled like an accordeon. "Oh, uncle," she said, "this one is very hard, I've had to sit on it, but I can't get it more than half shut."

ADVICE TO MOTHERS.—Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhœa. 25 cents a bottle.

A CORRESPONDENT of an architects' journal says that "one of the most effective means of keeping a cellar dry is to build an area wall around the whole of the site, so that earth does not rest directly against the walls of the house." A much cheaper plan, and one that is quite as effective, is to build the cellar in the garret. This dispenses with the extra wall.—*Norristown Herald.*

BEECHAM'S PILLS act like magic on a weak stomach.

PHYSICIAN—You see your son is feverish, madam. Notice the coating on his tongue. Mrs. Anxious—I don't see any coating on his tongue; but I see an ulster in his throat, and his pants are dreadful short.

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THE GREAT PHYSICIAN.

(Luke 4:33-44. March 9th, 1890.)

BY THE REV. HENRY T. SCHOLL.

Once upon a time, the town of Capernaum was highly exalted. It was begirt with a wall, and had an estimated population of 3,000 souls. Most of its inhabitants occupied dwellings compactly built of black basalt. Here dwelt Andrew and Peter; the twain having recently moved from Bethsaida; and the latter being blessed with a wife and an amiable mother-in-law. Here dwelt the courtier of Herod Antipas, Chuza by name, whose darling boy had been cured by Christ from Cana. Here was the home of a certain Jairus, the synagogue ruler, whose twelve-year-old daughter was raised from the dead by the power of Jesus. The synagogue itself was the gift of a Roman centurian, and was unusually massive and magnificent for a Galilean town. It was constructed of white marble (Farrar 1:235). Without, it was adorned with pilasters and sculptured entablatures. Within stood, in four rows, twenty-eight columns encircled with rope-moulding, and crowned with Corinthian capitals.

Into this sanctuary Jesus repeatedly entered as worshiper and teacher; for, after His murderous rejection at Nazareth, He went down to Capernaum and made this place His home. (Matt. 9:1). His preaching was novel and potent. He spake in His own name, and voiced His own authority. The average teacher ran in ruts; and discussed, with profuse citations from erudite Rabis, such burning themes as the "quality of wood for the altar; the infinite details of the law of tithes; the moral deadliness of the use of blood, or the indispensableness of circumcision on the eighth day." (Geikie's Christ, 2:4) Christ preached the Gospel of God's kingdom; a kingdom near at hand, a kingdom which the poor in spirit possess, and wherein the pure in heart blissfully behold God.

Among the concourse in that spacious synagogue at Capernaum, was a man dominated by the spirit of an unclean demon. Christ had come to destroy the works of Satan, and spiritual hosts of wickedness were hurled against Him with hellish rage. Those were the days when the powers of darkness struggled with utmost vim and virulence against our Lord and His nascent Church. The father of lies busied himself in dead earnest. Jesus had signally repulsed him; but there were priests, and scribes, and influential Pharisees who gave a ready credence to his lustful whisperings. *Meanwhile his* multitudinous demons were working woeful wickedness. Children, maidens, strong men and invalids were intermittently under their dominance. Whether or no this dominance was hypnotic; it was, evidently, real and horrible. Says Barry: "This influence is clearly distinguished from the ordinary power of corruption and temptation wielded by Satan through the permission of God. Its relation to it, indeed, appears to be exactly that of a miracle to God's ordinary Providence, or of special prophetic inspiration to the ordinary gifts of the Holy Spirit." (S. B. D. 586.) Says Bartlet:" It would seem impossible to deny the fact of demoniac possession, properly so called, without disparaging the inspiration of the Gospels, and the integrity or intelligence of our Lord." (587.) Says Ellicott: "With expressions so unqualified, and terms so distinct, a denial of the reality of demoniacal possession on the part of any one who believes the Gospel narrative to be true and inspired, may justly be regarded as simply andplainly inconceivable." (L. Xt. 179.)

In the synagogue at Capernaum many listened to the wondrous words of Jesus with astonishment and admiration; but in the demoniac those words begat astonishment and terror. With one grating ejaculation he interrupted the Speaker; and then, with the serpent's venom, hissed out the words: "What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy one of God." Not with a root set ring, but with a ringing reproof Jesus evicted the spirit; and the spectators needed not the evidence of an overturned bowl to convince them that the demon had departed, leaving the man sane and sound. With like ease, our blessed Master muzzled raging demons from Gehenna, and the raging billows of lake Gennesaret. The raging demon from Gehenna was muzzled so readily as the raging billows of Gennesareth. He is Lord over the powers of darkness, and over the powers of nature. He is moreover, Lord over physical disease and death.

At Peter's house a grievous fever, common to that locality, was burning away the life of his beloved mother-in-law. Into her apartment the Master entered, stood over her as she lay upon the floor-spread bed (Van-Hennep's Bible Lands, 480-2), grasped her graciously by the hand and lifted her up. Forthwith the fever was gone, and her strength was restored Thereupon "she arose and ministered unto them." At sunset the Sabbath ended, and its close was promptly trumpeted through the town. It was then lawful to bear burdens and to the door of Peter's house were brought many who were diseased, and many demoniacs. Upon one after another Jesus mercifully laid His healing hand. The hours slipped by; the moon came smiling above the eastern mountains, bridged with golden beams the sunken sea, and lovingly kissed the Messiah as He took upon Himself the infirmities and bare the sicknesses of multitudinous sufferers. Potent was he then, and compassionate; and He is the "same yesterday, and to-day, and forever."

Such a Physician, mighty and merciful, is needed by you and by me. Germs of physical death breed in water, air, food. Flames devour, floods destroy, pestilence clutches his miserable victims by myriads. Great wealth and high station serve not to keep away disease, disaster, death. The Great Physician has undelegated power to kill and make alive, to cut short the thread of life and to heal all diseases. To Him, therefore, let us trustfully commit the care of our earthly tabernacles. Wisely do we avail ourselves of the doctor's skill, the kindly nursing of watchful attendants; but all these, without the Master's oversight, prove unavailing. "Except the Lord build the house, they labor in vain that build it;" and except the Lord assist in the restoration of our earthly tabernacles, they will soon become dilapidated, and crumble away. In His hand our breath is, and His are all our ways. Committing ourselves trustfully to Him in our seasons of bodily infirmity, we may rest confident that He will seasonably bless to our restoration indicated remedies if such betterment accords with His glory and our good. Should sickness prove chronic, He will make our bed throughout it; and will graciously administer comfort and consolation. He bestows blessings upon saints in sickness and in slumber; and when they are separated from the body, they are blissfully present with their Lord. In health, disease, and death they are guaranteed the abiding presence of the Great Physician; and all is well.

Christ is Lord over disease and over demons. Satan's imps are terrified at His presence, and are gagged at His command. Even Satan himself, when he wanted to vent his spite upon Job, must needs secure first the permission of God Almighty. Herein we find encouragement. "The devil, as a roaring lion, walketh about, seeking whom he may devour." His many legions of demons march here and there at his command. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Withal, we need fear neither evil nor devil, so long as we follow faithfully the Lord Jesus. No creature shall be able to separate the elect from His loving Providence. Against all foes, they are empowered to come off more than conquerors, and Satan himself is eventually bruised beneath their feet.

We notice, finally, that it is not profession but grateful and faithful ministry that secures for us the services of this Great Physician. That demon whom our Lord evicted in the synagogue at Capernaum, verbally professed Christ before men. He was, mayhaps, a frequent attendant at this sanctuary, and his conception of the Messiahship of Jesus was noticeably clear and out-spoken. Other demons possessed and professed a like conception. (41) Yea, the great mass of demons "believe, and shudder." (Jas. 2:19.) With the mouth they drew near Jesus, but at heart they were far from Him, and His potency certified their punishment. Of another disposition was the mother-in-law of Peter. The Master grasped her by the hand, and she held on to Him by faith. He healed her graciously, and she ministered unto Him gratefully. Lovingly she set her best before the Lord. The Master's service towards her was according to her faith, "faith which worketh by love." The many whom He healed that night after sunset, were gifted with faith. In Nazareth He could do no mighty work because of their unbelief, and the fact that He wrought mercifully and mightly at Capernaum bespeaks the belief of many there. The same fact is evidenced by their presence at Peter's house. Such an assortment of sick folk would not have suffered themselves to be lugged away from home, had they not believed that the Great Physician was both able and willing to make them sound. They did not even boast themselves of the morrow. Before the morning dawned disease had left them, and so had He. (42-44.)

Beloved, if the almighty power of this great and immutable Physician is to be displayed for our betterment, we must needs trust Him loyally and minister unto Him lovingly. Such love and service should be the habitual expression of our whole-souled gratitude. By the manifold mercies of the Lord Jesus, we are constrained to present unto Him all that we have and are; freely and forever. Amen.

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To correct a misapprehension prevalent in some quarters that the Christian Endeavor Societies are not as closely related to the local Church as a Society that exists simply in one denomination might be, the trustees of the United Societies of Christian Endeavor desire to have it published broadcast that it is one of the fundamental principles of the movement that no Christian Endeavor Society owes allegiance to any other organization except its own local Church. No taxes are levied and no authority is exercised by the United Society, which exists simply to give information. There is no board of control, no governing body that dictates or directs, or in any way prescribes rules or regulations, except the Church to which the Society belongs. In this respect the Society is on the same basis as the Sunday-school. Certain principles distinguish the movement, like the pledge for the prayer meeting, the consecration meeting and the Lookout Committee. These being accepted, constitute a Christian Endeavor Society, and each Society does its own work, for its own Church, in its own way. Every Society of Christian Endeavor, like every Sunday-school, must, of course, necessarily and always be of the same denomination as the Church to which it belongs, and be subject only to its discipline. At the same time each organization has the great advantage and spiritual stimulus of belonging to a great interdenominational movement with its conventions and its broad Christian fellowship.

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Our Church Notes.

(*Continued From Page Nine*)

Pennsylvania.

—Rev. Thomas Thompson, of the Memorial Church, Lancaster, has had the degree of doctor of divinity conferred on him by the National University at Chicago.

—The Clearfield Church has just closed one week and a half of special services. At the communion, March 2d, nineteen were received on examination and given a public reception. Baptism was administered to only two, most of them being young persons from the Sabbath-school—the baptized children of the Church. There were also three additions on certificate. Such have been the precious results of a short but vigorous meeting conducted by the pastor, Rev. R. A. McKinley, Ph.D. This congregation has recently placed in its large stone church an excellent pipe organ. The pastor's salary has also been increased and steam heat put in the parsonage.

New York.

—A pleasant and profitable work of grace has been in progress the last few weeks in the Presbyterian Church at Bethany. This is one of the weak Churches of Genesee Presbytery, and such an awakening is a great blessing in respect to the future life of the Church. The meetings were conducted with the help of Rev. H. W. Congdon, of Wyoming, N. Y., who acted the part of evangelist, and were attended with much of the Holy Spirit's presence and power. Many were converted, Christians were quickened, and all were encouraged to go on with renewed zeal in the Master's work.

—At a special meeting of Buffalo Presbytery, on the 24th ult., the pastoral relation between Dr. R. S. Green and Lafayette Street Church was dissolved, that he might accept a call to the Church in Orange, N. J. Dr. Green goes from Buffalo with the hearty respect of everybody and with the special affection of the Presbytery and the Church he leaves. The health of his wife was the deciding reason for the change. Appropriate and affecting expressions were made by the Church in the reluctant consent to his going, and the Presbytery adopted heartily the following resolution.

Resolved, That in parting with our brother, the Rev. R. S. Green, D. D., we realize that we suffer no ordinary loss. Returning, as he did, to this Presbytery in '81, he has been for more than eight years past, a faithful and valued helper in all matters pertaining to Christ's kingdom within our borders. Under his leadership the Lafayette Street Church has *recovered the strength of its best days. During much of this period* he has served as our permanent clerk. We have relied greatly on his wisdom and guidance in our affairs, and have enjoyed constantly his willing co-operation in the varied duties and services of our body. We have felt a pardonable pride at his steadily increasing influence in the higher judicatories of our Church. We have become most firmly attached to him as a personal friend. We consent to his departure only in obedience to our conviction that Providence has called him elsewhere, and we pray that God's richest blessings may go with him as he leaves us.

The majority (four) of the Committee on Revision made a report, substantially like that of New York Presbytery. Dr. S. S. Mitchell made a strong minority report against any and all revision. An evening paper says of the interest in Dr. Mitchell's paper, it came as "a sensation very much in the nature of a thunderbolt falling from a cloudless summer sky." "He was utterly opposed to revision." "Dr. Mitchell's remarks caused a great deal of commotion," etc.

—Rev. Dr. Philip Schaff embarked from New York for Rome, on Wednesday of last week, for the purpose of studying Church History in the library of the Vatican.

—The First Church, Hudson, known generally as the "Old Stone Church," Rev. George C. Yeisley, pastor, celebrated its centennial on Feb. 23d. The society was organized Feb. 23d, 1790, soon after Claverack Landing was incorporated as the city of Hudson. Its first members were descended from the Puritan founders of the New England colonies.

—In Geneva, N. Y., Feb. 19th, Rev. James R. Boyd, D. D., died in the 86th year of his age. He has been a member of the Presbytery of Geneva for thirty-eight years. He has spent much of his life in teaching and in looking after his business matters in later years. He has been quite feeble for a long time. He has been the author of quite a number of books. His remains were taken to Albany for interment. J. W. J.

New Jersey.

—Rev. George P. Noble has received and accepted a call to the First Church, Mendham, N. J., and expects to begin his work immediately. Correspondents will please notice the change.

Ohio.

—The Committee on Revision reported to Dayton Presbytery, in session at Dayton, Feb. 20. The report after discussion and amendment, was adopted, in favor of Revision.

Illinois.

—During the last three or four week 131 persons, at Moweaqua, have professed conversion to Christ under the ministry of Rev. W. E. Williamson, D. D., one of the four evangelistic missionaries of the Synod of Illinois. E. S. McMICHAEL, *Cor.*

West Virginia.

—Morgantown Church, Presbytery of West Virginia, has recently added seventeen new members.

Iowa.

—It is unusual anywhere, and particularly uncommon in the west, for a pastor of any denomination to preach for a period of nineteen years from the same pulpit. It is probable that few persons in our little city are aware that Mt. Pleasant has a pastorate which has continued nineteen consecutive years. The members of the Presbyterian Church in this city made note of this fact, and on last Friday night gave their pastor, Dr. Tappan, and his wife, a reception commemorative of this event. The reception was at the Church and was attended not only by Dr. Tappan's entire congregation, but by many friends from other Churches, including the pastors of the city. The ladies of the Church had prepared an elegant supper, after which the surprise of the evening was perpetrated upon the popular pastor and his good wife and eldest daughter, Oella. The Dr. was made the recipient of a draft for $180, Mrs. Tappan was given a fine silk dress and Oella was remembered in a similar manner. The presentation was made by Prof. John F. Riggs.—*Local paper.*

California.

—Calvary Presbyterian Church dedicated their new handsome and commodious sanctuary, February 16th. The pastor is Rev. Warren H. Landon, D.D. The sermon was by Dr. S. M Campbell.

Missouri.

—Palmyra Presbytery.—Notlong since the PRESBYTERIAN JOURNAL published in its Church Notes columns under Missouri, the statement that "Palmyra Presbytery was looking up." In the *Independent* for Feb. 20, Dr. H. A. Nelson has a contribution "On Missouri is regenerated." The article bears mostly on the action taken by the people of Missouri to abolish slavery within its bounds. At the same time he also calls attention to the importance Missouri has occupied in the politics of our country in the past, the central position she occupies geographically, and to her immense resources. The writer desires to bring before your readers the need there is for Palmyra Presbytery to look up, so far as the Presbyterian Church is concerned. Geographically it contains the twenty counties of north-east Missouri. The geographical area of these twenty counties is 11,290 square miles, or a little larger than the area of the State of Maryland or of Massachusetts, Delaware and Rhode Island combined; and considerably larger than each of the States of Vermont, New Hampshire or New Jersey. The population in 1880 was 366,575 larger than the population of the same date of Vermont, New Hampshire, Delaware, Nevada, or any of the territories. It was larger than the population in 1885 of Colorado, Rhode Island, Florida or Oregon. Upon this field our Church has ten ministers actively engaged. There are thirty-two organizations, with a membership of 1,740, and a Sunday-school membership of 2,054. Thus we have one minister to every 44,000 people speaking in round numbers. Allowing the southern branch of the Presbyterian Church in this same territory be as strong as ours there would be 22,000 people to every minister. In the Synod of New Jersey are reported 391 ministers and 300 Churches. For a population of 2,000,000 there would be a Church of our own denomination for every 6,666 persons, and supposing 300 ministers out of the 391 as actively engaged there would be the same proportion. Palmyra Presbytery has not yet the population of New Jersey, but has a larger area by 2,970 square miles. While it has not the Hudson River nor the Atlantic for a boundary, it has the Mississippi on the east and Missouri on the southwest; while trunk lines of some of our largest railroad combinations traverse it in all directions We mention these facts because this area may be as densely populated as New Jersey, and if properly looked after may become a stronghold of our Church as New Jersey is to-day. Of the thirty-two churches but four are self-supporting. Most of them are separated so far that it is difficult to group them. One brother drives from twenty to forty miles to fill his several appointments, a distance equal to the breadth of New Jersey. Nor is this field supplied by other denominations. There are large areas where there is no preaching regularly by any one. The people are mostly from our eastern States to wit: Ohio, Pennsylvania, New York and New England. The writer does not claim that all these people are anxious for the gospel, they have been without it so long that many have become indifferent, yet there are large families of young people who if not reached will be no better than their parents. But there are those who are anxious to have preaching. About one year ago the writer was introduced to a lady who told him that she was a minister's daughter, born in Massachusetts, that she was living twenty miles from here, yet requested him if possible to come and preach for them. More could be said but I think that enough has been said to enable your readers to see the need of Palmyra Presbytery looking up. We, on the field, are often much discouraged because of the difficulties we have to contend with. The fact that but three ministers are still in the Presbytery who were here three years ago proves that it is a difficult field and discouraging, yet the work ought to be done. We need men willing to labor for small salaries and ready to accommodate themselves to their surroundings. We need aid from the Board of Home Missions to help pay even these small salaries. We need the prayers of the whole Church that the Holy Spirit may quicken this people and make them responsive to the Gospel call when it is presented to them.

WILLIAM MEYER.

Green City, Mo., Feb. 24th, 1890.

Lower California—Mexico.

—Thinking that perhaps a letter from me might reach the eye of some of my New England friends who no doubt read more than their own department, I give here in brief the need of my little flock, and how the Lord has prospered us. We own a building 18x30. It has stood on ground that I leased and for which I have paid personally the last three years $2,00 a week for the portion occupied by the church. Lately our friend Maj. Buchanan Scott, Ruling Elder, manager of the International Company of Mexico, presented us with a lot 42x162. Our plan is to move the Church to our own new lot. The lot is central and is valued at $500. I have a three-room cottage now occupied by myself, it rented as it stands for $150 a year. I will donate this for a parsonage and when the church and building are moved to the new lot will place a new picket fence around it, give a coat of paint to church parsonage and fence. My Church is poor, all I have to do this with is $105 American dollars. I can glean a little here but not much, and as our poor Mexican dollar is seventy-five cents in purchasing power, and we are taxed a heavy duty on many articles. I have written in brief this statement hoping it may meet the eye of some good Christian who for the Master's sake will help us in our work. I expect to leave here in November but desire to have my successors nest more downy than mine has been, as pioneer work is certainly no child's play. United States money received. ISAAC WHITE, Pastor,

First Presbyterian Church, Ensenada, Mexico.

Florida.

—Mr. Henry M. Flagler has recently completed an elegant church on the grounds of the Ponce de Leon Hotel, St. Augustine, at a cost of about $200,000. It is to be dedicated in March, and Rev. Dr. John R. Paxton, of New York, is to preach the dedicatory sermon.

CALLS.

—Rev. J. A. Boyden to Grace Memorial, Pittsburg, Pa.; Rev. William McMillan to Lancaster, O.

CALLS ACCEPTED.

—Rev. E. M. Wilson, D.D., to First, Dayton, O.; Rev. J. H. Montgomery to Trinity, Brooklyn, N. Y.; Rev. C. G. Martin to Greenport, L. I.; Rev. J. H. Ralston to Hobart, N. Y.; Rev. W. Schmitz to Greenwich N. J.; Rev. G. P. Noble to Mendham, N. J.

INSTALLATIONS.

—Rev. F. R. Symmes, Tennent, N. J., Feb. 19th.

ORGANIZATIONS.

—Ulster, Pa., Feb. 12th.

DEDICATIONS.

—Argonia, Kansas, Feb. 9th; Thompson (Chapel), Detroit, Mich., Feb. 16th.

ADDITIONS.

—North Platte, Neb., 7; Aurora, Ind., 13; Hagerstown, Ind., 7; Liberal, Kan., 20; Asbury Park, N. J., 40; Rochester, Pa., 20; New Providence, Pa., 13; Doylestown, O., 10; St. Peters, Rochesttr, N. Y., 10; Attica, N. Y., 8.

DEATHS.

—Rev. Washington Maynard died at Assumption, Ill., February 15th, 1890. He was born March 23, 1818, Athens County, O. Rev. John McCrea died at Ness City, Kan. He was born February 7th, 1819, in Scotland.

—In correction of a remark in last week's paper, we should say that in Brooklyn Presbytery, if the roll numbers only what it did a year ago, the vote in favor of Revision was a majority, the number in last year's table being eighty-five, the affirmative vote forty-eight.

PREMIUM CONFESSION.

There should be special interest now in the Westminster Confession. We will send one copy of the book free to any old subscriber to THE PRESBYTERIAN JOURNAL who sends one new name at $2.00. The book is the standard one of our Board of Publication and Sabbath-school Work, and is bound in sheep and contains the text of the Confession, with Scripture proofs in full, the Larger and Shorter Catechisms. Form of Government, Book of Discipline, Directory for Worship and General Rules for Judicatories.

WASHINGTON'S FARMING.—In these centennial days it is well to recall the fact that the "Father of his Country" was not only an extensive farmer, but one who earnestly sought to introduce improvements in cultivation. An Almanac of 1790 contains this statement relative to his farming operations: "General Washington possesses 10,000 acres of land in one body, where he lives; constantly employs 250 hands; keeps twenty-four plows going all the year, when the weather will permit; sowed in 1787, 600 bushels of oats, 700 acres of wheat, and prepared as much corn, barley, potatoes, beans, peas, etc.; has near 500 acres in grass, and sowed 150 acres with turnips. Stock: 140 horses, 112 cows, 235 working oxen, heifers and steers, and 500 sheep. The lands about his seat are all laid down in grass; the farms are scattered around at the distance of two, three, four, or five miles, which the General visits every day unless the weather is absolutely stormy. He is constantly making various and extensive experiments for the improvement of agriculture. He is stimulated with that desire which always actuates him—to do good to mankind. In 1786 he killed 150 hogs, weighing 18,500 pounds, for his family use (exclusive of provisions for his Negroes), which were made into bacon.

"PRAISE FROM SIR HUBERT STANLEY—IS PRAISE INDEED."

"When thou has need of him, let him not go from thee."

"But such a physician I speak of, as is learned, skillful, honest."

With pardonable pride we call attention to the fact, that over one thousand physicians are now using or prescribing our Compound Oxygen in their own practice. We give below a few letters and testimonials. 'I regard your Compound Oxygen as the best remedy within my knowledge." R. L. GREEN, M. D., Bancroft, Mo. "Your Compound Oxygen Treatment has helped me very much." F. B. RINEARSON, M. D., Prairie City, Oregon. "My physician recommended Compound Oxygen to me. I got it and derived great benefit from its use." ANNA J. ABNEY, Waskom Sta., Texas.

Send for our brochure of 200 pages, and see for yourself what physicians say of it. Over fifty-five thousand patients have been treated by us. A "Treatise on Compound Oxygen, its Nature, Discovery and Results," with numerous testimonials, sent free. Address DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

Current News.

At Home.

As Vice-President Morton expects to be away from Washington for some time the Senate elected Mr. Ingalls president pro tem.

Bishop Hurst has made the first payment on a tract of ninety acres of land near ex-President Cleveland's summer home at Washington, to be used as a site for the new Methodist University.

The International American Conference has nearly completed its work, and after adjournment the delegates will be taken on a tour through the Southern States.

The project for a great railroad system to connect all the countries represented in the Pan-American Congress was submitted to that body by one of its committees.

It is understood in Kansas City, Mo., that the Brotherhood of colored men is working earnestly to direct the immigration of the colored race toward Oklahoma, with a view of colonizing it and erecting therein a great State, where the colored man may rule.

A severe snow, rain and sleet storm raged in the Southern and Middle Atlantic States, on March 2nd, and snow fell in South Carolina and Georgia for the first time in many years. Much damage was done the early vegetables and fruits in Virginia and other Southern localities.

Great devastation occurred throughout Tennessee and Arkansas by cyclonic storms, on February 26th. Many buildings were blown down, while many more were unroofed, inflicting injuries to a number of people. Five deaths are reported, four of the victims being gypsies. The old observatory at Hot Springs, Ark., was blown down. Rivers throughout Ohio, Indiana, Iowa and Wisconsin overflowed their banks, causing considerable damage to property. Buildings in the lower part of Cincinnati are partly submerged.

Abroad.

Emin Pasha has arrived at Zanzibar.

The appointment of Senator Chinchilla to be Governor-General of Cuba is officially announced in Spain.

One hundred and sixty-four persons perished with the sinking of the English steamship *Quetta, wrecked on a voyage from Queensland to London.*

It is semi-officially stated that the defeat of the Cartel has caused Prince Bismarck to delay his resignation from office.

Austria, Italy, Holland, Switzerland, Denmark and Sweden have accepted the invitation to the Berlin Labor Conference.

England and Belgium have officially accepted the invitation of Germany to send delegates to the International Labor Conference, to be held in Berlin. The discussion will be carried on in French.

Pope Leo XIII gave a reception on Sunday to the College of Cardinals in celebration of the eightieth anniversary of his birth and twelfth anniversary of his coronation.

MISSION ITEMS.

Rev. Dr. Steel, of Sydney, states that fifty years ago the Presbyterian ministers in all Australia did not number twenty-five, and now there are about six hundred.

Five hundred women in Tokio and Yokohama have subscribed to a fund for the purchase of a handsome Bible, to be presented to the Empress of Japan.

Along the valley of the Nile, from Alexandria to the first cataract, are seventy-nine mission stations and seventy Sabbath-schools, numbering 4,017 scholars, while the day and boarding schools have over 5,200 pupils. There has been an increasing demand for Bibles, 6,651 having been sold the last year, with 8,933 volumes of religious literature and 17,179 educational books. — *Missionary Review.*

Bishop Fowler who made an official tour of Japan, speaks encouragingly of the mission work in the country, saying, too, that leading men are either embracing, or, at least, encouraging Christianity. In the city of Nagoya, population 350,000, he found a prosperous church three years old, which, in the past year, has increased from thirty-five to seventy members. Among these are a prominent lawyer, a physician educated in German methods, and an influential editor. Said the mayor of the city to him: "I have observed the reform wrought in Christians. I think if Christianity were established over the city, and accepted by the people, it would make government easy, and the people much better. I will do all I can to help your work."

The Moslems of Delphi have opened a seminary in which preachers are taught all of the objections of Western infidels against Christianity that they may go forth to oppose the Christian preachers in town and country.

A FAR-REACHING DECISION.

In Philadelphia, on Tuesday, President Judge M. Russell Thayer delivered the opinion of Court No. 4, sustaining the Trustees of the Presbyterian General Assembly, against the Receiver of Taxes and the Assessors, in the effort of the latter to levy a tax upon the moneys held by them for charitable purposes. We hear of this far-reaching decision just as we go to press, and can merely thus refer to it.

Notices.

The Presbytery of Lyons will meet at Clyde, N. Y., on Tuesday, April 8th, at 2 p. m. Henry M. Clark, *S. C.*

To the Members of the Synod of Wisconsin.—By the lamented death of Rev. W. R. Frame, the duties of the Stated Clerk, of Synod devolve for the time upon the Moderator. Please send to him any communication designed for the office of the Stated Clerk and it will receive prompt attention. For convenience, address until June 1st. Reedsburg, Wis., and thereafter 1112 West Johnson St., Madison, Wis.
A. V. C. Schenck, *Moderator.*

The Presbytery of Cairo stands adjourned to meet in Centralia, Illinois, April 8th, at 7:30 o'clock, p. m. I am requested to give notice, also, that the Women's Presbyterial Missionary Society is to meet at the same place on the same day.
B. C. Swan, *S. C.*

The Presbytery of Lima stands adjourned to meet in Van Wert, O., second Tuesday, the 8th of April at 7:30 p. m.
R. H. Hollyday, *S. C.*

The Presbytery of Marion will meet at Mt. Gilead, O., April 8th, at 7:30 o'clock p. m.
W. S. Eagleson, *S. C.*

The Presbytery of Vincennes will meet in the Walnut Street Church, Evansville, Ind., on Tuesday, April 8th, at 7:30 p. m. The Woman's Missionary Society will meet at the same time and place.
Blackford Condit, *S. C.*

The Presbytery of Kansas City will meet at Sedalia, Mo., April 8th, at 7:30 p. m.
John H. Miller, *S. C.*

Presbytery of New Albany will meet at Bedford, Tuesday, April 8th, at 7 p. m. The Woman's Presbyterial Missionary Society will meet at the same place, Wednesday, April 9th, at 9 a m. A. Y. Moore, *S. C.*

The Presbytery of Neosho will meet at Columbus, Kansas, March 25th, 7:30 p. m. Clerks of Sessions will forward name of elder representing their Church in this meeting, to Stated Clerk, before March 23, 1890, as per standing rule.
W. H. Pumphrey, *S. C.*

The annual meeting of the Presbytery of Syracuse will be held in the Church of Fulton, April 14, 1890, at 7:30 p. m.
A. H. Fahnestock, *S. C.*

The Presbytery of Nebraska City, will meet at Nebraska City, April 3rd, at 7.30 p. m. Statistical reports, sessional Records and assessment of churches will be expected from all the Churches. S. B. Neilson, *S. C.*

A special meeting of the Presbytery of Chester will be held at 1334 Chestnut street, Philadelphia, Pa., on Monday afternoon, March 10, 1890, at 1.30 o'clock, to transact, if the way be clear, the following items of business: 1. To receive Rev. William A. Patton and Rev. James B. Umberger from the Presbytery of Philadelphia North. 2. To place in the hands of Rev. William A. Patton a call from the Wayne Church; and to place in the hands of Rev. James B. Umberger a call from the Honeybrook Church. 3 To arrange for the installation of Rev. William A. Patton as pastor of the Wayne Church; and to arrange for the installation of Rev. James B. Umberger as pastor of the Honeybrook Church. James Roberts, *S. C.*

The Presbytery of Utah will meet in Nephi, Utah, Thursday, March 27th, at 7:30 p. m. E. W. Green, *S. C.*

The Presbytery of Knoxville will hold its regular spring meeting at Cleveland, Tenn., April 3d, 7 p. m. J. W. Bachman, *S. C.*

OUR OFFERS.

So many of our friends, who wish to work for The Presbyterian Journal, write us that they have been laid aside by the prevalent epidemic that we shall extend the time for the following offers:

Cash.

Any subscriber to The Presbyterian Journal who will, with his or her own subscription, send the name of a new subscriber, shall have the paper sent, for one year, to the two for $3. If the names of two new subscribers are sent the paper will be sent to the three for $4.

To any one who will send us *twenty new single ($2) subscribers*, we will pay $15 in money, books or otherwise, as they may choose. For fifteen new subscribers we will pay $10.50; for twelve we will pay $9.00; for ten we will pay $7.50; for five we will pay $3.75; for any number less than five we will pay a commission of seventy-five cents for each new subscriber.

Of course we can make these offers only with the expectation of retaining the new subscribers, and to remunerate friends for their labors on our behalf. Will you work for us?

For Two New Subscribers.

The Dore Bible Gallery, a pictorial summary of Biblical narrative from Genesis to Revelation. 100 full-page illustrations. By Gustave Dore. Arranged in chronological order and accompanied by descriptive explanations. **Size, 9 3-4x12 inches.** We will give this for two new subscriptions at $2 each. Handsome for parlor table, and attractive for children.

For Three New Subscribers.

"The Bible Work; or Bible Reader's Commentary." By J. Glentworth Butler, D. D., is one of the most valuable of publications. Five volumes have been issued. Each volume is royal octavo, cloth, about 750 double column pages in each volume, beautifully and liberally illustrated with steel and wood engravings of maps, diagrams, charts, scenes in Bible lands, character sketches of events in the Bible History, etc., and the price of each is $4. It gives the cream from commentators and writers of all ages of the Church. One of the volumes covers the four Gospels. This will be especially valuable during the coming year. Pastors who follow the International Lessons and other intelligent workers in our schools would find the regular use of it a great help. We will give it for three new subscriptions at $2 each.

Christ Before Pilate.

Most Costly Painting in the World. Postmaster-General John Wanamaker paid over One Hundred Thousand Dollars for the Famous Painting entitled **"Christ Before Pilate."** The intense interest shown by all classes in this great painting induced publishers to spend thousands of dollars to secure an accurate copy, *in the Original Colors.* The best artists and engravers in this country were engaged to make a faithful Oleograph copy, and the highly artistic and very beautiful picture which they have produced is highly praised by all who see it. We are now prepared to send, postpaid, a copy of **This Grand Picture Free to Every One** who sends **$2.00,** the regular price for one year's subscription to the Presbyterian Journal, paid in advance —either as a new subscription or a renewal.—A copy of the picture will also be given free to any one who secures a new subscriber at the regular price, $2.00 a year. Millions of people, in this country and Europe, have traveled many miles and paid an admission fee to get a view of the remarkable painting, **"Christ Before Pilate,"** and it has been the topic of conversation in hundreds of thousands of homes for many months. It is pronounced by critics to be the most notable picture ever brought to America, a masterpiece, truly grand and wonderful as a work of art beyond the power of language to describe, and worth a thousand sermons as a moral lesson. **All the Colors in the Original Painting are faithfully reproduced in our picture. Equal in size and artistic merit to pictures sold in stores for $10.00 each.**

It is a different one from and far larger and better than the one we have hitherto offered among our standing Premiums. It is in size 28x21 inches, and will frame beautifully for your parlor.

It will be sent by mail, postpaid, wrapped in a strong tube. Take advantage of this offer at once.

If your subscription is not due till the beginning of the year, send it now and get the picture immediately. Get it, too, as a present for *securing a new subscription*— or show some friend that it goes with a new subscription.

We have a copy on exhibition at our office. If you can, call and see it.

See "Terms of Subscription" in another column, for single and club rates.

PRESBYTERIAN JOURNAL,
1512 Chestnut Street,
Philadelphia.

The Presbytery of McClelland will convene (D. V.) in the Calvary Presbyterian Church, at Newberry, S. C., on Thursday, March 6, 1890, at 7:30 p. m. Sessional records and statistical reports are to be brought to this meeting.
B. F. McDowell, *S. C.*

Platte Presbytery will meet in Carrollton, Mo., March 11th, 1890, 7:30 p. m.
T. D. Roberts, *S. C.*

Fairfield, Goodwill, Sumpter Co., S. C., 2d Wednesday of March.

MARRIED.

ORMISTON—CULBERTSON.—Feb. 26th inst., in the Presbyterian Church, Oxbow, N. Y., by the Rev. Thos A. Sanson, Abner G. Ormiston and Sarah J. Culbertson, all of Oxbow, N. Y.

CHANDLER—HENDRICKSON. — Near Geenville, Delaware, Feb. 26th, by Rev. Jas. T. Marshall, Lewis K. Chandler and Charlotte R. Hendrickson, both of Newcastle county.

CHANDLER—PALMER.—At Mt. Cuba, Delaware, Feb. 19th, by Rev. Jas. T. Marshall, assisted by Rev. Thos. R. McDowell, Frank D. Chandler and Lillea Palmer, both of Newcastle county.

LAMBORN—SCOTT.—On February 26th, 1890, by Rev. Calvin W. Stewart, D. D., William K. Lamborn and Annie Scott, all of Coleraine, Lancaster Co., Pa.

JOHNSON—PARKER.—At Daretown, N. J., February 27th, 1890, by the Rev. John Ewing, D. D., George B. Johnson, of Pittsgrove, N. J., to Frances Parker, of Elmer, N. J.

SHELLENDER—MATHIAS. — At the Manse, Feb. 19th, 1890, by the Rev. J. L. Vallandigham, D. D., Egbert N Shellender and Mollie F. Mathias, both of Cecil county, Md.

DIED.

MR. GEORGE GABEL—DIED JANUARY 8TH, 1890.

Mr. Gabel was born January 2d, 1821, in that section of Philadelphia which was known as the village of "Cohocksink." Here his entire life was passed taking an active and honorable part in the growth and improvement of that part of the city. Of studious mind he joined the "Mechanics' Institute" which had beeen organized by a few earnest men as a means of self-improvement and which supplied the means in lack of any other means of schooling. In 1841 he joined the first Presbyterian Church of Cohocksink. In 1853 he was elected a ruling elder in that Church, which office he retained with honor and usefulness till his death. He was thoroughly conversant with the doctrines and polity of his Church teaching and exemplifying them in his life to the profit of many. He was for many years the superintendent of the Sabbath-school, where his love of music, knowledge, clearness in teaching and gentleness were soon seen and appreciated. In 1849, he with a few others organized the North Tenth Street Presbyterian Church. Mr. Gabel was an earnest advocate of temperance long before this cause had attained its present popularity. He wrought most efficiently in the Law and Order Society and by his wise counsel, zeal and courage lent not little aid in lifting this Society to its present position of recognized necessity and usefulness. Mr. Gabel was deep in his conviction, well acquainted with the Bible, familiar with the early, solid literature of our Church and thoroughly grounded in the doctrine, of grace as held and taught in the sturdy days of its history. His memory is precious to us and while loving to meditate, we sorrow to write of one who is no more with us.

McGRANDY.—At Jamison, Pa., January 30th, Eleanor McGrandy, in the seventy-fifth year of her age.

New Publications.

Dr. Henry Van Dyke is an enthusiastic admirer of Tennyson. Several articles on the poet from his pen have appeared in the magazines. These have been gathered, and, with other papers which we believe have not so appeared, are now published in a volume, *The Poetry of Tennyson*. Dr. Van Dyke writes *con amore*. He places Tennyson with Shakespeare and Milton as the three great English poets. He is a genial, helpful critic, and his own style is excellent. (Chas Scribner's Sons, New York, through J. B. Lippincott & Co., Philadelphia. 296 pp. $1.50.)

From Peter Henderson & Co., seedsmen, 35 and 37 Cortlandt Street, New York, we have *Catalogue of "Everything for the Garden,"* for 1890. It is as beautiful artistically as it is full of information. As the catalogue is a costly one to publish, it is only sent on receipt of twenty-five cents (in stamps), which amount, however, may be deducted from the customer's first order.

The Old Missionary, A Narrative in four Chapters by Sir William Hunter, originally appeared in *The Contemporary*. It is a touching story of mission life in India. (Anson D. F. Randolph & Co., New York, through The Presbyterian Board of Publication and Sabbath-school Work, Philadelphia. 116 pp 50 cents.)

Horatious Bonar, a Memorial, contains several sermons preached on the death of the beloved hymnologist, his own first and last sermon, a note on his prophetical views, a list of his writings, and has as frontispiece a beautiful engraving of him. A delightful volume. (Robt. Carter & Bros., New York. 116 pp. $1.)

The Devil's Mission of Amusement, by A. C. Brown, of London, is a sharp and needed protest against the turning of Churches into purveyors of amusement for people as a means to attract or raise money. It has an introduction by C. H. Spurgeon and a prefatory note by Geo. C. Needham. (Fleming H. Revell, New York and Chicago. pp. 30, *per dozen 35c.*)

Christian Science or Mind Cure is an able sermon by Dr. A. Nelson Hollifield, preached in his (Third) Church, Newark, Del., and in several other places, and published by request. (Advertiser Printing House, Newark, N. J.)

MAGAZINES AND REVIEWS.

The March *St. Nicholas* has On a Mountain Trail; Jack's Cure; George and Nellie Custis; a Virginia comedy of the old days when housewives were ducked for gossiping; Friends or Foes? The Crows' Military Drill; The Screech-Owl; Mother Nature's Babes in the Wood; a doll, seventy years old; a true, but most marvelous escape from a cyclone's fury; some suggestions for making kites fly properly; Noray and the Ark; Crowded Out o' Crofield. Besides all these, there are poems or bits of verse by Mrs. S. M. B. Piatt, Katharine Pyle (another calendar page), Malcolm Douglas, Caroline Evans and Henry Moore. (The Century Co., New York.)

The striking feature of the superbly illustrated March number of the *American Agriculturist* is the exhaustive article describing the results in the corn crop competition inaugurated by that magazine last year. The average yield of forty-five crops was 104 bushels per acre, and the *American Agriculturist's* prize of $500 went to a yield of 255 bushels of shelled corn on one acre. Interesting comparisons are given between the product, chemical composition, and feeding value of the crops grown in this competition in different parts of the country. A complete tabular statement gives not only the usual particulars desired about these crops by practical farmers, but also shows the amount of water they contain, and the feeding and manurial value of each crop. It is the most original and valuable contribution on the subject of corn ever printed. (New York.)

Scribner's Magazine, after devoting its opening pages for several months to articles of practical interest and exploration, has, as its leading feature for March, a purely literary paper on Charles Lamb, who always commands the sympathetic interest of people who read. It also contains the concluding paper in Col. Church's remarkable study of Ericsson's career; a brief description of the Australian Boomerang; a striking summary of the recent wonderful French experiments in hypnotism; a picturesque account of the remnant of Seminoles who live in the Everglades of Florida; dramatic chapters in the two illustrated serials, and a good short story, poems, and "The Point of View," the new department. Six of the articles are illustrated. (Chas. Scribner's Sons, New York,)

The March number of *The Chautauquan* presents a varied and tempting array of subjects. The usual space is devoted to editorials and C. L. S. C., matters. (Meadville, Pa.)

The Magazine of Art for March would be a notable number if for no other reason than for the excellence of its frontispiece. This is a copy, by photogravure process, of Charles Jacque's "The Return of the Flock—Moonlight." Another page illustration is "A German Lady." The articles are "Current Art," "Artists and Art Critics," "A Lesson in Ornament," "To Dame Nature," "The Corporation Gallery of Glasgow." (The Cassell Publishing Company, New York.)

The March *Wide Awake* has "The beautiful Emily Marshall," "Animals at School," "Among the Date Palms," "Poor Lady Ursula," "A Picnic Near the Equator," "The Coltie that Kicked Up." "Early America in Clay," "Musical Correspondence," "The Kaduskak Giant," "Mrs. White's Newspaper Workers," "Gid Granger," "Bony and Ban." (D Lothrop Company, Publishers, Boston, Mass.)

BOOKS RECEIVED.

From *Charles Scribner's Sons*, New York (through J. B. Lippincott Company, Philadelphia):

Literature and Poetry. Studies on the English Language; The Poetry of the Bible; The Dies Irae; The Stabat Mater; The Hymns of St. Bernard; The University, Ancient and Modern; Dante Alighieri; The Divina Commedia. By Philip Schaff, D. D., LL. D. Professor of Church History in the Union Theological Seminary, New York. 436 pp. Price $3 00.

The Religious Aspect of Evolution. By James McCosh, D. D., LL D., Litt, D. Ex-President of Princeton College. Enlarged and Improved Edition. 119 pp. Price $1.00.

From *Authors' Publishing Co.*, 150 Nassau Street, New York:

Addresses on the Civil Sabbath, from a patriotic and humanitarian standpoint, with appendix containing Sabbath laws of all the States and Territories, judicial decisions, replies to Seventh-day adventists, etc. By Wilbur F. Crafts, author of "The Sabbath for Man," etc. 128 pp. Price 25 cents.

From *John J. Hood*, 1018 Arch Street, Philadelphia:

Into All the World, a sacred cantata. Words by E. E. Hewitt, music by John R. Sweney. Price 10 cents.

Hood's Carols for Easter. Price 5 cents.

MAGAZINES RECEIVED.

For February: *Seed Time and Harvest* (La Plume, Pa.)

For March: *The Church at Home and Abroad* (1334 Chestnut St., Philadelphia); *The Sunday-school World* (1122 Chestnut St., Philadelphia); *The Presbyterian Record for the Dominion of Canada* (198 St. James St., Montreal); *The Cottage Hearth* (11 Bromfield St., Boston); *Scribner's Magazine* (743, 745 Broadway, New York); *St. Nicholas* (33 E. 17th St., New York); *Home Mission Monthly* (53 Fifth Ave., New York); *The Ladies' Home Journal* (Curtis Publishing Company, Philadelphia); *The Missionary Review of the World* (Funk & Wagnalls, New York); *The Pansy* (D. Lothrop Company, Boston); *The Popular Science Monthly* (D. Appleton & Co., New York); *Lippincott's Magazine* (715, 717 Market St., Philadelphia); *The Illustrator* (106 E. 21st St., Minneapolis, Minn.); *American Agriculturist* (751 Broadway, New York); *The Arena* (Pierce Building, Copley Square, Boston, Mass.); *The Evangelical Repository* (J. D. Sands & Co., Pittsburg, Pa.); *Herald of Mission News* (R. M. Sommerville, New York.)

Other Churches.

BAPTIST.

There are 616 churches in the State, with an aggregate membership of 79,174. In 1889 there were reported 5201 baptisms, and a net increase in the membership of 2465. The Pennsylvania Baptist General Association was organized in 1827, and it has accomplished a good work in the sixty-three years of its history. Nearly one-half of the churches in the State have been the recipients of its fostering care. The average expenditure the past two decades has been about $10,000 a year. The Board has made appropriations for 1890 aggregating about $12,000. This goes to sustain one general missionary and fifty missionary pastors.

METHODIST EPISCOPAL.

The Home for Deaconesses, recently established in Philadelphia, by the Women's Home Missionary Society of the Methodist Episcopal Church, was dedicated on Thursday of last week. The home dedicated is a three-story brick building, the cost of which has been paid by Mrs. M. S. McCullough. The rooms are furnished by the different Churches. There are accommodations for twelve persons in this home, and there are two classes of deaconesses, those employed as nurses and those who engage in missionary work. They will undergo a two years' course of study.

FOREIGN.

Professor Story and Dr. John Macleod indulged in some plain speaking at the annual meeting of the Glasgow Elders' Association. The former declared that in such a city as that it was little less than a scandal that only two churches should be opened for daily prayer throughout the week. If they could get rid of the idea of the sermon as a necessary part of every meeting for religious worship, the difficulty of holding daily services would be greatly reduced. Dr. Macleod affirmed that to some extent the over-preaching that existed was a device of the devil. He solemnly believed it was a device of the enemy to get the servants of Christ shut up in their studies searching for miserable illustrations, piling up bad rhetoric, while His empire reigned unbroken in the hearts of the vast crowds in their cities.

The death is announced of Rev. William Elmslie, father of the late Professor Elmslie, at the residence of his son-in-law in Liverpool. Mr. Elmslie, who never recovered from the shock occasioned by his son's death, was seventy-four years of age. He was Free Church minister of Inch until his retirement from the pastorate.

THREE other Presbyteries have joined against Doctors Dods and Bruce. The Presbytery of Tain unanimously agreed to transmit a memorial to the Court at Edinburgh praying that reverend body to "adopt without delay, all the proper means to vindicate and affirm the truth" on the subjects concerning which Dr. Dods has circulated statements "which appear to be inconsistent with the Confession of Faith." The Presbytery of Dunoon accepted a notice of motion from Dr. Williamson, asking the college committee to take such action as may be "competent" with reference to a number of extracts from the writings Professors Dods and Bruce. The members of Inverary Presbytery contemplate appealing to still higher authority, and have undertaken to discuss two overtures to the General Assembly at their next gathering.

The Chastly Record

of deaths that result from malaria is frightful. There is no disease that is so insidious in its attack. Its approach is stealthy and it permeates every fibre of the body, and remedies, which if applied at the outset, by delay lose their power. Dr. Tutt's Liver Pills have proven the most valuable malarial antidote ever discovered. A noted clergyman of New York pronounces them "the greatest blessing of the nineteenth century," and says: "in these days of defective plumbing and sewer gas, no family should be without them." They are pleasant to take, being covered with a vanilla sugar coating.

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SURE ANTIDOTE TO MALARIA.

Sold Everywhere, 25c.

Bermuda Bottled.

"You must go to Bermuda. If you do not I will not be responsible for the consequences." "But, doctor, I can afford neither the time nor the money." "Well, if that is impossible, try

SCOTT'S EMULSION

OF PURE NORWECIAN COD LIVER OIL.

I sometimes call it Bermuda Bottled, and many cases of

CONSUMPTION,

Bronchitis, Cough or Severe Cold

I have CURED with it; and the advantage is that the most sensitive stomach can take it. Another thing which commends it is the stimulating properties of the Hypophosphites which it contains. You will find it for sale at your Druggist's but see you get the original SCOTT'S EMULSION."

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THE KITCHEN.

RICE PUDDING.—Boil one cup of rice in five cups of water until the water is boiled away and the rice is tender, add a half teaspoonful of salt, a pint of milk, two eggs well beaten, sugar to taste and spice. Bake in a moderate oven.

BEEF SOUP.—Crack the joints of beef well, put them into cold water, four pounds of beef to five quarts of water, let it come to a boil and skim well. Let it simmer slowly till the meat is done, closely covered. About five hours is the right time. Then set it away to cool. When cold remove all the fat, and into the clear liquor put vegetables, an onion, a carrot, part of a turnip, part of a cabbage, celery, cut in dice. Thyme, sage, and pepper, make good seasoning. Thicken the soup with rice, barley, or flour.

SOFT SHELL CRABS.—Remove the spongy substance and the sand-bag, dry them, sprinkle on them pepper and salt, mix a gill of milk with one well-beaten egg; add pepper and salt, roll the crabs in flour; then dip them in the egg, then in bread or cracker crumbs, and fry in boiling lard.

POTTED FISH.—Cut off the heads, take out the roes, clean the fish thoroughly, rub them inside with a little salt, put back the roes, season them with allspice, black pepper and salt. Lay them in a pan or earthen pot, cover with equal quantities of vinegar and water, cover the pan closely with strong white paper doubled and tied around, and bake them for an hour in a slow oven. They will keep two weeks.—*Christian Advocate.*

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THE FARM.

MAKING MAPLE SUGAR.—The season has again arrived for making the most delicious of all sweets, maple sugar, and here are some practical points on the subject by a Vermont expert. He declares that to be a good sugar-maker certain things are requisite. There must be a good sugar house, with a solid arch or arches, the buckets for catching the sap should be of tin or thoroughly painted

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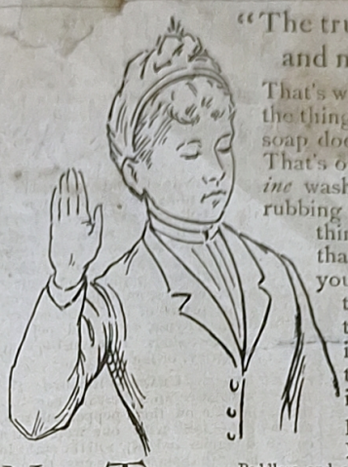

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